

A
CANDID DISQUISITION
OF THE
PRINCIPLES and PRACTICES
OF THE MOST

Antient and Honourable Society of
Free and Accepted Masons;

TOGETHER WITH
Some STRICTURES on the ORIGIN,
NATURE, and DESIGN of that IN-
STITUTION.

Dedicated, by Permission,

TO THE MOST NOBLE AND MOST WORSHIPFUL
HENRY DUKE of BEAUFORT, &c. &c.
GRAND MASTER.

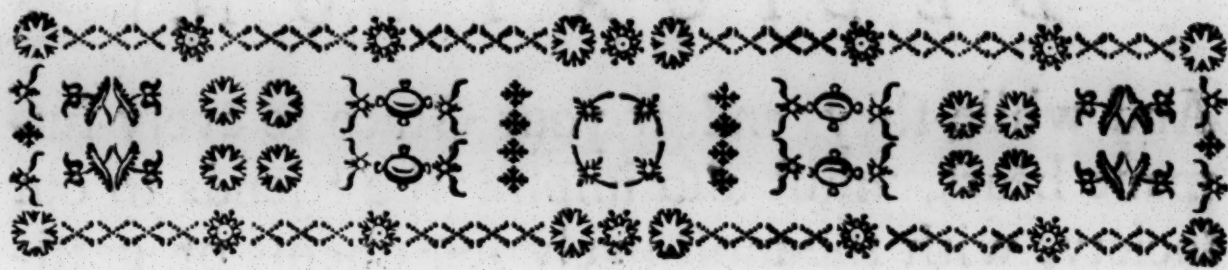
By *WELLINS CALCOTT*, P. M.

— — — AB IPSO
DUCIT OPES ANIMUMQUE FERRO.

Hor. Od.

L O N D O N; PRINTED:
REPRINTED AND SOLD BY BROTHER WILLIAM
M'ALPINE, IN MARLBOROUGH-STREET,
B O S T O N.
A. L. 5772. A. D. 1772.





DEDICATION.

To the most puissant and noble PRINCE
HENRY SOMERSET,
Duke of Beaufort; Marquis and Earl of
Worcester and Glamorgan; Viscount Gros-
mont; Baron Herbert; Lord of Ragland,
Chepstow, and Gower; and Baron Beaufort
of Caldecot Castle, Most Worshipful Grand-
Master of the most Antient and Honourable
SOCIETY of FREE and ACCEPT-
ED MASONS in ENGLAND.

May it please your GRACE.

THE following sheets tending to inculcate
the exalted principles of benevolence,
universal harmony and unlimited charity, have
a peculiar claim to your Grace's patronage and
protection, who so zealously and successfully
have supported and diffused the blessings of our
laudable institution. Honours! derived from
such a source, and established on a constant ad-
herence to such excellent designs, can never fade.
And

DEDICATION.

And while they endear your Grace to every humane heart, must also inspire the friends to our society, with the most lively sentiments of gratitude and pleasure, both for your Grace's attention and known goodness to particular Brethren, and your readiness to propose and adopt every measure, calculated to add dignity to our establishment, and give energy and authority to its laws.

This glorious prospect gives us the fullest hopes, that under your Grace's illustrious patronage, the benign sentiments of charity and the indispensable duty of promoting the general welfare of mankind, will be more universally and extensively received.

Encouraged by these considerations, I flatter myself your Grace will forgive my endeavour to secure permanency to the following sheets by prefixing a name, which must be revered by every friend to the interest of humanity, and the benevolent intentions of our institution, till time and Masonry shall be no more.

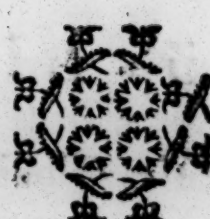
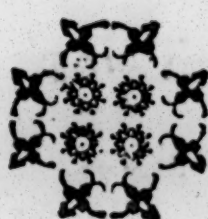
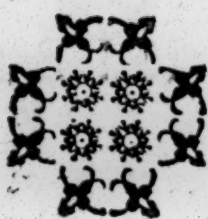
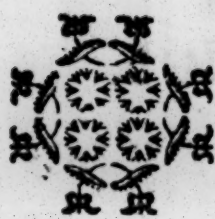
May it please your GRACE,

Your GRACE's most dutiful,

8 00 63

And devoted humble servant,

WELLINS CALCOTT.



A

L

I

S

T

O F

SUBSCRIBERS NAMES

In the Province of the MASSACHUSETTS-
BAY, &c.

A

CAPT. Samuel Andrews

Mr. Fredrick Aubery

Capt. James Arnold

Mr. Thomas Alexander, M. Lodge No. 169. 4 Books

Mr. George Abbot, of Salem

B

R. W. Mr. Samuel Barrett, M. Union Lodge, Nantucket

W. Mr. Tristram Barnard, S. W. ditto

Mr. Jeremiah Buckman, ditto

Mr. Nathaniel Barber, jun. ditto

Mr. Nathaniel Barrett, ditto

Capt. Zechariah Bunker, ditto

R. W. Mr. John Box, P. G. W.

— Mr. Wm. Burbeck, P. M. St. Andrew's Lodge

— Capt. Samuel Barrett, G. T.

— Mr John Box, jun. M. 2d Lodge

W. Mr. Thomas Brown, G. S.

Mr. Increase Blake

Mr. Stephen Bruce

Mr. John Bryant

Mr.

ii LIST OF SUBSCRIBERS.

Mr. Gibbins Bouve
Mr. Samuel Bradstreet
Mr. William Bell
Mr. John Boies, of Milton
Mr. Daniel Bailey, of Newbury 12 Books
Mr. Nathaniel Balch
Mr. William Bant
W. Mr. Ebenezer Bridgham, J. W. Rising Sun Lodge
Mr. George Beattie
Mr. Charles Blaskowitz
Mr. Nicholas Butler
Mr. Joshua Blanchard, jun.
Mr. David Black, 4 Books
Mr. James Blackie
Mr. Andrew Barclay, 6 Books
Mr. Moses Brown, Newbury
Mr. Benjamin Barnard

C

R. W. Mr. John Cutler, S. G. W.
R. W. Mr. Ezra Collins, J. G. W.
R. W. Mr. Thomas Crafts, jun. P. G. T.
Andrew Cazneau, Esq;
Mr. Thomas Chace
Mr. Joseph Callender
Mr. Richard Cary, jun.
Mr. William Codner, T. Massachusetts's Lodge
Mr. James Carter, P. S. St. Andrew's Lodge
Mr. Adam Colson
Mr. Richard Clark, of Milton, 2 Books
Mr. Lemuel Cox
R. W. Dr. Benjamin Church, M. Rising Sun Lodge
Mr. Alexander Cruckshanks, J. W. No. 169
Mr. Constant Conner
Mr. Nathaniel Coffin, jun.
Mr. William Cooper, of Newbury
W. Mr. Joseph Coffin, J. W. Union Lodge, Nantucket
Mr. George Calder, ditto
Mr. Benjamin Crocker, at Falmouth, No. 1
Capt. Joseph Cordis, 2 Books

D

Hon. SAMUEL DEXTER, Esq; of Dedham, 2 Books
R. W. Moses Dethon, Esq; S. G. W.

W. Dr.

LIST OF SUBSCRIBERS. iii

W. Dr. Samuel Danforth, G. D.
 W. Capt. Theophilus Dame, of Portsmouth, P. S. W. No. 8.
 Quebec
 Mr. William Duguid
 Mr. Thomas Duguid, of Windsor, in North-Carolina
 Mr. James Fredrick Gerfsdorf, Lieut. in his Majesty's Swee-
 dish Navy
 Capt. Moses Doran
 Capt. John De Costa
 Capt. John De Silveer

E

Mr. William Eliot, of Exeter
 Mr. Bulkely Emerfon, of Newbury

F

W. Mr. Thomas Fleet, P. W. Masters Lodge, 6 Books
 Mr. Josiah Flagg
 W. Mr. John Fleeming, S. W. Rising Sun Lodge
 Capt. Shubael Folger, Nantucket
 Capt. Nathaniel Fellows, 2 Books

G

Right Worshipful Col. RICHARD GRIDLEY, D. G. M.
 W. Mr. William Gooch, S. W. First Lodge
 Mr. Winthrop Gray
 Mr. John Gray
 Mr. Edward Gray
 Mr. William Gallop
 Mr. John Gorman
 Mr. Henry Glen
 Mr. Simon Greenleaf, T. of St. Peter's Lodge, Newbury
 2 Books
 W. Mr. William Greenough, S. W. ditto ditto
 W. Mr. John Greenwood, P. W. No. 1. Falmouth
 Mr. Alexander Gray, Secretary ditto, 2 Books
 Mr. Scarborough Gridley

H

W. Capt. Caleb Hopkins, G. Steward
 Mr. William Hoskins, Secry. St. Andrew's Lodge
 Mr. Robert Hitchborn
 Mr. Nathaniel Hitchborn
 Mr. Hawes Hatch
 W. Mr. William Hickling, P. S. W. First Lodge

Mr.

IV LIST OF SUBSCRIBERS.

Mr. Benjamin Homans
Mr. Benjamin Hall
Capt. Peter Hussey
Capt. Estes How
Mr. Hugh Henderson, Portsmouth, 2 Books
Mr. Shubael Hewes
Mr. Solomon Hewes
Mr. William Hunter, 2 Books
W. Mr. Thomas Herbert, P. W. No. 106. 64th Regiment
Mr. Michael Hodge, of Newbury
Mr. Christopher Hussey, T. Union Lodge Nantucket
Mr. Jethro Hussey, Nantucket
Mr. Matthew Hutchins, Secry. First Lodge
Capt. Henry Higginson, of Salem

I

R. W. Capt. John Joy, M. Masters Lodge
R. W. Col. Joseph Ingersol, P. M. 2 Books
Mr. Levy Jennings
Mr. John Jenkins
Capt. Nehemiah Ingersol
Capt. Daniel Jones
Mr. Gabriel Johonnot
Mr. John Gardner Jackson
Mr. Henry Wellsted Jackson
W. Mr. George Jenkins, S. W. St. John's Lodge, Newbury
Mr. William Johnson, Secry. Union Lodge Nantucket
Capt. Elnathan Jones, of Concord

K

R. W. Mr. Thomas Knight, M. First Lodge
Mr. Thomas Knox

L

W. Mr. Joshua Loring, J. W. Massachusetts's Lodge
W. Mr. John Lowell, S. W. St. Andrew's Lodge
Mr. Andrew Lepear
Capt. Samuel Laha
W. Mr. Benjamin Loring, P. S. W. First Lodge
Mr. Samuel Lloyd
Mr. John Lowther, P. Secry. No. 1. Falmouth
Mr. Thomas Love, M. M.
Capt. Elijah Luce
Lodge N^o. 82. St. Andrew's
Lodge N^o. 2. Massachusetts

Lodge

LIST OF SUBSCRIBERS. 4

Lodge No. 106. 3 Books

Lodge No. 169.

R. W. Mr. Nathaniel Lock, P. M. No. 106.

Walter Logan, Esq;

M

Capt. Alexander Mackey

Mr. John M'Lean, Secry. Massachusetts Lodge

Mr. John Marston

Mr. George M'Call, of Marblehead, 6 Books

Mr. John Monroe, Secry. No. 169. 6 Books

Mr. Patrick M'Masters, 4 Books

Capt. James M'Ewen, 2 Books

Andrew M'Millan, Esq;

W. Mr. Jacob M'Daniel, J. W. First Lodge

Mr. David M'Leod, jun.

Mr. John Mansfield

Mr. Thomas Melvill

Capt. Thomas Michell

Mr. Joseph Mann

Mr. John M'Kown, 2 Books

Mr. Ebenezer Morriston, of Newbury

Mr. Nathaniel Mills, 6 Books

Mr. Simeon Mayo, S. W. No. 1. Falmouth, Casco Bay

Mr. William Molineux, jun.

Capt. Fredrick Morth

Capt. David Mason, of Salem

N

Mr. Thomas Newell, jun.

Mr. William Nichols, Secry. St. Peter's Lodge, Newbury

O

Mr. Terry Owen

Mr. George Owen

W. Mr. Thomas Oxnard, P. S. W. No 1. Falmouth

Mr. Abraham Osgood, ditto

Capt. Israel Ober, of Salem

P

R. W. Mr. William Palfrey, P. M. Massachusetts, and G. S.

W. Capt. Edward Procter, J. W. St. Andrew's Lodge

Mr. John Piemont, Steward ditto

Mr. Nathaniel Phillips

Mr. John Pulling

a

Mr.

vi LIST OF SUBSCRIBERS.

Mr. John Perkins, jun. 12 Books
 Capt. Joseph Pierpoint
 Capt. Samuel Perkins
 Mr. Isaac Green Pearson, Newbury
 Mr. Benjamin Perkins, ditto
 Mr. Jeremiah Pote, T. No. 1. Falmouth

R

Right Worshipful JOHN ROWE, Esq; G. M. for North-America, 12 Books
 R. W. Mr. Paul Revere, P. M. St. Andrew's Lodge, and G. D.
 W. Mr. Joseph Russell, P. W. Masters Lodge
 Mr. Alexander Ralston
 Mr. John Rice
 Dr. Peter Roberts
 W. Capt. John Robinson, J. W. No. 1. Falmouth, Casco-Bay

S

R. W. Mr. Abraham Savage, J. G. W.
 R. W. Col. Jonathan Snelling, M. St. Andrew's Lodge
 Mr. John Symmes
 Mr. Afa Stodder
 Capt. James Shepherd
 Dr. Lawrence Sprague
 Capt. Nehemiah Skillings
 Mr. Henry Stanbridge
 Mr. Francis Shaw, jun.
 Mr. Henry Simpson
 Mr. Bartholomew Sullivan
 Capt. Stephen Smith, Sandwich
 Mr. James Selkrig
 Mr. John Steward, S. W. No. 169.
 R. W. Mr. William Steward, M. No. 106. 64th Regt.
 Mr. John Shearman, Nantucket
 Mr. Moses Shattuck, No. 1. Falmouth
 R. W. Col. — Simpson, M. First Lodge No. Carolina
 W. Mr. Ichabod Simpson, J. W. ditto

T

R. W. Mr. Joseph Tyler, G. Marshal, and M. Massachusetts's Lodge
 Mr. Samuel Thaxter, Hingham
 Mr. Amos Turner, Medway

Capt.

LIST OF SUBSCRIBERS. vii

Capt. Daniel Turner
 Mr Joseph Thompson, 4 Books
 Capt. Elisha Thatcher, 2 Books
 Mr. Alexander Thomas
 Dr. Nathaniel Tucker
 Capt. John Tiley, St. Michael's Lodge, Barbadoes, 3 Books
 Mr. Daniel Toppan, Newbury
 R. W. William Tyng, Esq; M. No. 1. Falmouth, Casco-
 Bay
 Mr. John Steel Tyler
 Dr. William Tyler

U

W. Mr. Thomas Urann, G. Steward

W

Most Worshipful JOSEPH WARREN, Esq; G. M. 6 Books
 Right Worshipful Mr. JOSEPH WEBB, D. G.M 2 Books
 W. Capt. Job Wheelwright, P. S. W. Masters Lodge
 W. Mr. Thomas Walley, P. S. W. ditto
 Capt. William Wingfield
 Mr. John Whitten
 Mr. Josiah Waters, jun.
 Capt. Nehemiah Webb, Sandwich
 Mr. Samuel Webb
 Mr. John Winniett, jun.
 Mr. William Williams
 Mr. Jonathan Williams, jun.
 Capt. James White
 Mr. Patrick Wall
 Mr. William Winter
 Capt. Christopher White, Marshfield
 Mr. Archibald Wilton
 Mr. Thomas Grooby Worrel, 2 Books
 Mr. Edward Wigglesworth, Newbury
 Mr. William Wyer, ditto
 W. Capt. Isaac Walker, J. W. St. Peter's Lodge, Newbury
 Mr. Thomas Worth, Nantucket
 Dr. Amos Winship, ditto, 2 Books
 Capt. Shubael Worth, ditto
 Capt. John Foster Williams

*** These Subscribers with no Town annexed to their Names, are all of Boston.*

viii LIST OF SUBSCRIBERS.

In the Province of NEW-YORK, &c.

A

W. John Antill, Esq; G. D. 2 Books
R. W. EDWARD ANTILL, Esq; D. G. M. of the Province of
Quebec, 2 Books

B

W. Dr. Samuel Bard, J. W. Union Lodge
Mr. Samuel Burling, T. ditto
W. Dr. Richard Bailey, J. W. Solomon's Lodge
Mr. George Bell, T. St. John's Lodge
Mr. William Butler, P. T. ditto

C

R. W. Capt. John Harris Cruger, J. G. W.

D

W. LORD DRUMMOND, G. Steward
Dr. Henry De Wint
R. W. Mr. John Davan, M. Trinity Lodge, and of the In-
affable of the Supr. Degrees, P. J. G. P. S. W. &c.
2 Books
W. Capt. Thomas Doran, P. W. Trinity Lodge

F

W. M. George Folliot, G. T.

G

Mr. Edward Goold
Mr. John Grumley
Mr. Hugh Gaine

H

W. Richard Harrison, sen. Esq; S. W. Union Lodge
Mr. William Hylton
R. W. Mr. Isaac Heron, M. St. John's Lodge
Mr. John Hamilton, P. Secry. ditto
Mr. Richard Harris
W. Mr. Joseph Hildrith, J. W. Trinity Lodge, and of the
Inaffable P. J. &c.
Mr. Jacob Hallett
R. W. GEORGE HARRISON, Esq; P. D. G. M.

I

Most Worshipful Sir JOHN JOHNSON. G. M. 4 Books
R. W. Mr. William Imlay, P. M. Union Lodge
Mr. John Indrefs

W. Mr.

LIST OF SUBSCRIBERS. ix

W. Mr. John Jones, S. W. St. Paul's Lodge, Montreal

K

Mr. John Kennedy, P. S. Solomon's Lodge

Mr. Henry Kelly

L

R. W. Robert R. Livingston jun. Esq; M. Union Lodge

W. Capt. Leonard Lifpenard, jun. P. W. ditto

Mr. Abraham E. Lott, ditto

R. W. Mr. William Laight, M. Solomon's Lodge, 2 Books

Mr. Daniel Ludlow, T. ditto

Mr. John Laurance, Secry. St. John's Lodge

Mr. Matthew Lane, J. D. ditto

Mr. Alexander Letley

M

Right Worshipful Dr. PETER MIDDLETON, D. G. M. 2 Books

W. Mr. William M'Adam, S. G. W.

W. Mr. John Moore, G. Steward

W. David Matthews, Esq; G. Steward

Mr. Thomas William Moore, G. C. R. A. P. E. and S. K. S.

Mr. Daniel M'Cormick, Secry. Union Lodge

Mr. Archibald Mercer

Mr. John Miller

Mr. Patrick M'Davitt

John Moore, Esq; P. Secry. Union Lodge

W. Lindley Murray, Esq; P. W. St. John's Lodge

Mr. Abraham Montanyie

W. Mr. John Marshall, S. W. Trinity Lodge

Mr. James Moran

R. W. Mr. William Malcom, P. M. Union Lodge

O

Mr. James O'Brian, Secry. Trinity Lodge

P

Mr. Joseph Page, Secry. Solomon's Lodge

W. Mr. Thomas Pettit, P. W. St. John's Lodge

R

Capt. Robert R. Randall

Mr. Stephen Rapahe

Mr. Broughton Reynolds

S

W. Mr. William Seton, G. Secry.

Mr. Thomas Stewart, Steward Union Lodge

Mr.

x LIST OF SUBSCRIBERS.

Mr. James Stewart, Union Lodge
 Capt. Pascal Nelson Smith, 2 Books
 Mr. James Seagrove
 Mr. William Sidney
 Mr. John Sebring
 Mr. John Shaw

T

W. Capt. Samuel Tuder, G. D. 2 Books
 Mr. Oliver Templeton
 Mr. William Tongue, T. Trinity Lodge
 Mr. John Taylor

W

W. Mr. Gerard Walton, G. Steward
 Mr. William Wikoff
 W. Capt. James Wright, P. W. Trinity Lodge
 W. Mr. Henry Wilmot, P. W. ditto
 Mr. Thomas Welch

Y

W. Mr. Hamilton Young, G. Steward
 W. Mr. James Yeoman, S. W. St. John's Lodge

In the Province of NOVA-SCOTIA.

A

Dr. Alexander Abercrombey
 Mr. John Alfop

B

R. W. and Hon. JONATHAN BELCHER, Esq; P. G. M. 2 B.
 Hon. RICHARD BULKLEY, Esq;
 Mr. Edward Best
 James Burrow, Esq;
 R. W. Mr. James Brown, M. Lodge No. 2. Halifax, 2 Books
 W. Mr. Benjamin Bridge, P. W. ditto, ditto
 W. Mr. John Boyton, S. W. No. 5. Halifax

C

Right Hon. Lord WILLIAM CAMPBELL
 Lieut. John Clark, 59th Regt.
 George Cottnam, Esq; Louisbourg
 Mr. Duncan Campbell
 Mr. James Churchill
 W. Mr. Thomas Conningham, S. W. No. 6. Halifax
 W. Mr. Thomas Crag, J. W. ditto

D

LIST OF SUBSCRIBERS. xi

D

Mr. George Dechamp

F

R. W. Mr. George Franchivill, P. M. and P. G. W.

R. W. Mr. John Finney, P. M. No. 2. Halifax

W. Mr. Jer. Fitzpatrick, P. W.

Mr. Robert Fletcher

Mr. William Farris, Surgeon's Mate, 65th Regt.

G

The Hon. ARTHUR GOOLD, Esq;

R. W. Mr. Robert Gillispie, P. G. W.

W. Richard Gibbons, jun. Esq; P. W.

W. Mr. George Gerrish, P. W.

Mr. Alexander Garrow

H

W. Mr. Archibald Henschilwood, P. G. S.

Mr. Trotter Hill, Surgeon 59th Regt.

R. W. Otho Hamilton, Esq; Lieut. Col. 59th Regt. P. M.

Lieut. Thomas Hewitson, ditto

Mr. Richard Houms

I

Mr. John Jones, J. D. No. 2. Halifax

Mr. David Jones

K

R. W. Mr. Hugh Kerkan, P. M. No. 4. Halifax

R. W. Mr. John Kell, M. No. 6. ditto

Mr. Richard Kinin

L

Mr. William Lloyd, S. D. No. 2. Halifax

Lodge No. 5. ditto

M

Mr. William Manning

Charles Morris, jun. Esq;

Robert Milward, Esq; Major 59th Regt.

Mr. John M'Donald

N

W. Hon. HENRY NEWTON, Esq; P. W.

R. W. WILLIAM NESBITT, Esq; P. D. G. M.

Mr. Nathan Nathans, Secry. No. 2. Halifax

W. Mr. Thomas Newell, P. W.

Mr.

xii LIST OF SUBSCRIBERS.

Mr. John Neale, P. Secry.

P

R. W. Mr. John Pollard, P. M. No. 3. Halifax
 W. Mr. Lewis Peirs, P. W. No. 2. ditto
 W. Mr. John George Pike, S. W. ditto ditto
 W. Mr. Thomas Procter, P. W. ditto ditto

R

Mr John Rider
 William Russell, Esq; Louisbourg
 Capt. Lieut. John Roberts, 65th Regt.
 R. W. Mr. John Rea, P. M. No. 5. Halifax

S

Lieut. William Spaight, 65th Regt.
 William Spry, Esq; Capt. of Engineers
 Joseph Scott, Esq;
 Ephraim Stannus, Esq; Capt. 65th Regt.
 W. Mr. John Solomon, J. W. No. 2. Halifax.
 R. W. William Howard, South, Esq; P. M. and T. ditto
 Mr. William Sutherland

T

W. Mr. Charles Terliven, P. W.

W

Joseph Woodmads, Esq;
 Richard Wenman, Esq;
 Mr. John Willis
 R. W. Mr. John Wadsworth, P. M. No. 6. Halifax

Subscribers at Halifax (not Masons.)

*John Butler, Esq;
 William Smith, Esq;
 Mr. Thomas Cockerin
 Mr. James Spry Heaton
 Dr. John Phillips*

In the Colony of CONNECTICUT.

B

Mr. Stephen Burritt, Hiram Lodge, New-Haven
 Mr. Peter Bontecow, ditto
 Mr. Isaac Bishop, ditto
 W. Mr. George Benjamin, P. W. Stratford

LIST OF SUBSCRIBERS. xiii

C

R. W. Mr. Joseph Clarke, P. M. St. John's Lodge Stratford

D

Mr. Thomas Davis, T. Hiram Lodge, New-Haven

Mr. Isaac Doolittle, ditto

F

Mr. John Forrester, Stratford

G

W. Mr. Thomas Green, J. W. Hiram Lodge, New-Haven

Mr. Robert Grant, ditto

Mr. William Glen, ditto

Mr. Samuel, Green, ditto

H

W. Mr. Pairson Hawley, J. W. St. John's Lodge, Stratford

J

R. W. Mr. Timothy Jones, M. of Hiram Lodge, New-Haven

L

R. W. Mr. Stiles Lewis, M. St. John's Lodge, Stratford

M

Mr. John M'Cleave, Hiram Lodge, New-Haven

O

Mr. David Osborn, Secry. St. John's Lodge, Stratford

P

Mr. Solomon Pinto, Hiram Lodge, New-Haven

W. Mr. Joseph Prince, S. W. St. John's Stratford

S

W. Mr. Benjamin Sandford, S. W. Hiram Lodge, New-Haven

Mr. Elias Shipman, Secry. ditto

Mr. Adonijah Sherman, ditto

T

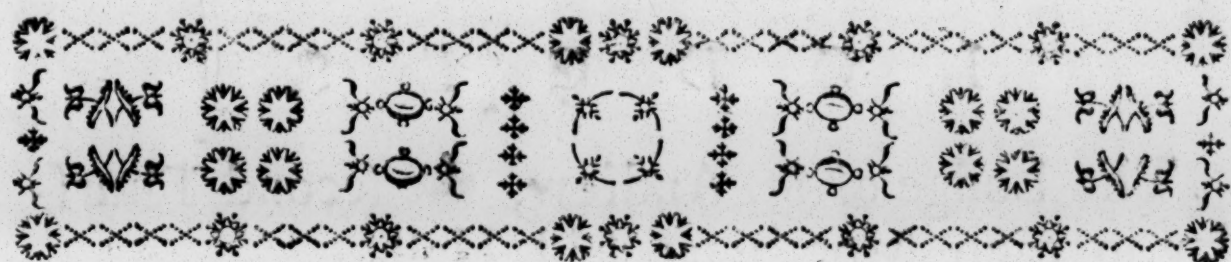
Mr. Caleb Trowbridge, Hiram Lodge, N. Haven

Mr. Abraham Tomlinson, St. John's, Stratford

b

LODGES

8-00 63



*LODGES held in the Town of
BOSTON, and the Time and Place
of their respective Meetings, viz.*

UNDER the Jurisdiction of The Right
Worshipful **JOHN ROWE**, Esq;

The Grand Lodge and Quarterly Communi-
cation, the last Friday in January, April, July,
and October, at the Bunch of Grapes, King-
street.

The Masters Lodge, the first Friday in eve-
ry Month, at the same Place.

The First Lodge, the second Wednesday
Evening in each Month, at the Royal Ex-
change, King-street.

The Second Lodge, the third Wednesday,
at the Bunch of Grapes.

The Rising Sun Lodge, the fourth Wednes-
day, at the British Coffee-House.

Under the Jurisdiction of The Most Worship-
ful **JOSEPH WARREN**, Esq; viz.

The Grand Lodge and Quarterly Communi-
cation, the first Friday Evening in March,
June, September, and December, at Free-Ma-
sons-Hall, near Hanover-street.

The

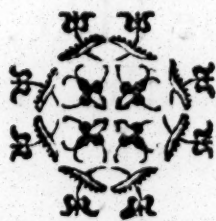
L O D G E S.

The Lodge of St. Andrew, the second Thursday in each Month, at said Hall.

The Lodge of Massachusetts, No. 2. the first Monday in each Month, at Concert-Hall, near Queen-street.

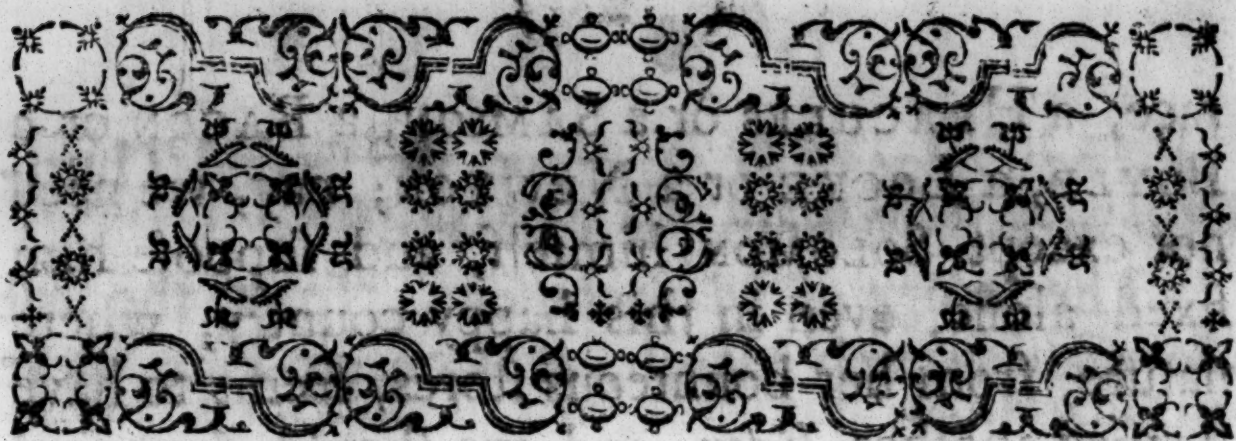
Under the Jurisdiction of the Right Worshipful and most Noble JOHN DUKE and MARQUIS of ATHOLL, &c. &c.

Antient York, No. 169. the first and third Tuesday in every Month, at Mr. Alexander's, Battery-March.



8 00 63

IN-



INTRODUCTION.

IF we duly consider MAN, we shall find him a *social* being; and in effect, such is his nature, that he cannot well subsist alone. For out of *society* he could neither preserve life, display or perfect his faculties and talents, nor retain any real or solid happiness.

Had not the God of nature intended him for society, he would never have formed him subject to such a variety of wants and infirmities. This would have been highly inconsistent with divine wisdom, or the regularity of omniscience; on the contrary, the very necessities of human nature unite men together, and fix them in a state of mutual dependence on one another. For select the most perfect and accomplished of the human
B race,

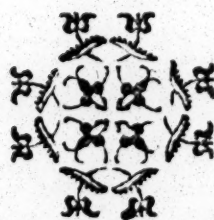
L O D G E S.

The Lodge of St. Andrew, the second Thursday in each Month, at said Hall.

The Lodge of Massachusetts, No. 2. the first Monday in each Month, at Concert-Hall, near Queen-street.

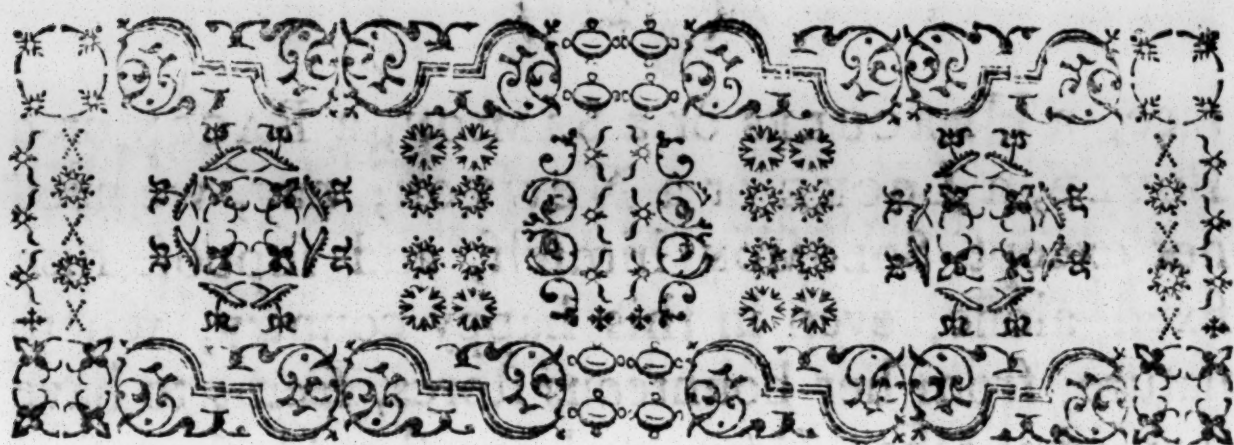
Under the Jurisdiction of the Right Worshipful and most Noble JOHN DUKE and MARQUIS of ATHOLL, &c. &c.

Antient York, No. 169. the first and third Tuesday in every Month, at Mr. Alexander's, Battery-March.

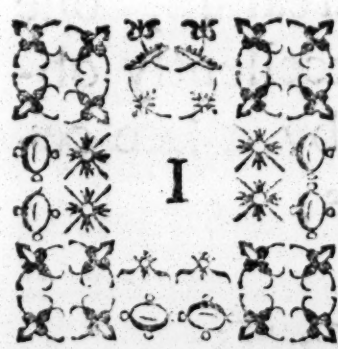


8 00 65

IN-



INTRODUCTION.


 F we duly consider MAN, we shall find him a *social* being; and in effect, such is his nature, that he cannot well subsist alone. For out of *society* he could neither preserve life, display or perfect his faculties and talents, nor retain any real or solid happiness.

Had not the God of nature intended him for society, he would never have formed him subject to such a variety of wants and infirmities. This would have been highly inconsistent with divine wisdom, or the regularity of omniscience; on the contrary, the very necessities of human nature unite men together, and fix them in a state of mutual dependence on one another. For select the most perfect and accomplished of the human

B

race,

race, a HERCULES or a SAMSON, a BACON or a BOYLE, a LOCKE or a NEWTON; nay, we need not except SOLOMON himself, and suppose him fixed alone, even in this happy country, where nature, from her bounteous stores, seems to have formed another *Eden*, and we should soon find him deplorably wretched; and by being destitute of a social intercourse, deprived of every shadow of happiness.

Therefore, for the establishment of our felicity, providence in its general system with regard to the government of this world, has ordained a reciprocal connexion between all the various parts of it, which cannot subsist without a mutual dependence; and from the human species, down to the lowest parts of the creation, one chain unites all nature. This is excellently observed, and beautifully described, by a late celebrated poet, in the following lines:

*God in the nature of each being founds
Its proper bliss, and sets its proper bounds;
But as he form'd a whole, the whole to bless,
On mutual wants built mutual happiness.
So from the first eternal order ran,
And creature link'd to creature, man to man.*
POPE.

Under these circumstances, men must of necessity form associations for their comfort and defence, as well as for their very existence.

Had

Had revelation been altogether silent in this point, yet we might by the mere light of nature have easily discovered it to be our duty to be *kindly affectionate one to another*. No system can be more agreeable to the common sentiments of mankind, nothing built upon surer terms of equity and reason, than that I should treat my fellow-creature with the same candour and benevolence, with the same affection and sincerity I should expect myself. It is true this was not delivered in express words till the time of *Moses*, nor so fully explained and understood as at the coming of the prophets. Yet we have great reason to believe that it was the first law revealed to *Adam*, immediately upon his fall, and was a genuine precept of uncorrupted human nature. That every one is naturally an enemy to his neighbour, was the malevolent assertion of a late *philosopher* [HOBBS;] one who vainly thinking himself deeper versed in the principles of man than any before him, and having miserably corrupted his own mind by many wild extravagancies, concluded, from such acquired corruption, that all men were naturally the same. How to reconcile a tenet of this kind with the justice and goodness of a supreme Being, seems a task too difficult for the most knowing person to execute; and what the author himself was contented barely to lay down, without the least shew of argument in its defence. That God should be a being of infinite justice, creating us

in a *necessary* state of *dependence* on, and at the same time bring us into the world with inclinations of enmity and cruelty towards each other, is a contradiction so palpable, as no man can assert consistently with a reverential notion of his Maker. And were there no sufficient proofs against it, even from our imperfect ideas of the Creator, the very laws of nature would confute it.

By the law of nature, I would be understood to mean, that will of God which is discoverable to us by the light of reason without the assistance of revelation. Now nothing is more evident than this grand maxim, That whatever principles and actions have an inseparable connexion with the public happiness, and are necessary to the well-being of society; are fundamental laws of nature, and bear the stamp of divine authority.

This will more evidently appear from the following consideration : When the GRAND ARCHITECT OF THE UNIVERSE had, with the greatest wisdom and most exact proportion, formed this globe, and replenished it with every thing necessary for life and ornament, he last of all created *man*, after his own image, enduing him with rational and immortal powers, adequate to the present and future happiness for which he was designed.

But though he found himself in paradise where every thing abounded for his sustenance and delight,

light, yet for want of a creature of the same rational nature with himself, his felicity was incomplete; so much did the innate ideas of society possess and influence the human mind from its first existence, that the highest enjoyments without participation, were tasteless and unaffecting *; a strong proof that even in the original state of human nature, selfish and narrow principles had no share; and that to communicate blessings was to increase them. To gratify his wishes, enlarge his mind, and establish his (before imperfect) happiness, God created an help meet for him, "*Woman*, his *last best* gift;" thereby enabling him to exchange the solitary for the *social* life; an imperfect for a perfect bliss! Now the human mind began to expand; a new train of ideas and affections succeeded; its joys were increased, and its wishes accomplished. These dispositions were continued with the species, and *man* has ever since had recourse to *society* as an essential means to humanize his heart and meliorate the enjoyments of life.

But, alas! he being created *free* in the exertion of the faculties, both of body and mind,

* Our grandfire *Adam*, ere of *Eve* possest,
 Alone, and e'en in Paradise unblest,
 With mournful look the blissful scene survey'd
 And wander'd in the solitary shade;
The Maker saw, took pity, and bestow'd
Woman, the last, the best reserve of God!

and these faculties being vitiated by sin in our first parents, the taint became hereditary; and soon broke out in symptoms which foreboded destruction to the peace and happiness of the world. *Cain* furnished an early and terrible instance of the truth of this assertion, when of the first two brothers that ever were on earth, one fell a victim to the envious fury of the other, and demonstrated that a train of new passions had taken possession of the human heart. *Envy*, *hatred*, and *revenge* now made there appearance, and *bloodshed* and *discord* followed. Ties of *consanguinity* first cemented mankind; but after the sons of *Noah* had rendered the earth more populous, and the confusion of languages had separated one family from another, vice and impiety boldly reared their heads. Therefore, to remedy these dreadful evils, and avert their consequences, the uniting various men and different orders, in the bands of friendship, seemed the best and surest method; and was indeed the greatest and most effectual defence against the universal depravity of corrupted human nature: It was *here* alone protection could be had, from the attacks of violence, or the insinuations of fraud, from the force of brutal strength, or the snares of guilty design.

Further to promote these ends, and secure such blessings, *laws* were now necessarily introduced for the safety and advantage of every individual; and of their good effect *we* in this nation

nation ought to be better judges than the whole world besides, for *ours*, we may extol, as St. *Paul* expresses himself, "In confidence of boasting."

If we confine ourselves to *particular* parts of society, and treat on bodies of men, who, though members of, and subordinate to the general system, unite themselves into distinct communities, for their own immediate advantage, and relatively for the public benefit, we shall find some entering into such associations upon different views, and to answer various purposes. We, of this nation in particular, fear no enemy at our gates, no violence from our neighbours, and I hope no treachery from our friends; but assemble with men of similar opinions and manners, not out of necessity for the preservation of our lives, but to render them more beneficial to others and pleasing to ourselves; by enabling us to perform those duties, and afford that assistance to each other in a *united* capacity, which as *individuals* we were unable to do.

To this kind of associations, I shall confine myself in the following work; and shall treat on the ancient institution of *Free and Accepted Masons* in particular; an establishment founded on the benevolent intentions of extending and confirming mutual happiness, upon the best and truest principles of *moral* and *social* virtue.

For

For among many instances of the above truth, apparent to every intelligent person, let us reflect that in all societies and governments there are some indigent and miserable, whom *we* are taught to regard as objects of our compassion and our bounty; it is our indispensable duty, to aid such with our counsel, commiserate their afflictions, and relieve them in their distress.

*'Tis what the happy to th' unhappy owe,
For what man gives, the gods on him bestow.*

POPE.

This principle is the *bond of peace*, and the *cement of masonic affection*. Free Masons esteem it as a virtue of the most diffusive nature, not to be confined to particular persons, but extended to the whole human race, to administer assistance to whom, is their highest pride and their utmost wish, establishing friendships and forming connexions, not by receiving, but conferring benefits. As soon might the builder *alone* work through each tedious course of an edifice without the assistance of his fellow-crafts-men, as poor *helpless, unassisted* man, toil through each chequered stage of human life.

The Almighty has therefore furnished men with different capacities, and blessed them with various powers, that they may be mutually beneficial and serviceable to each other; and indeed

indeed wherever we turn our eyes and thoughts; we shall find scope sufficient to employ those capacities, and exercise those powers, agreeable to the celebrated maxim of the great *Socratic* disciple, *that we are not born for ourselves alone.*

That we may not be too much elevated with the contemplation of our own abundance, we should *consider* no man comes into this world without *imperfections*; that we may not decline being serviceable to our fellow-creatures, we should *reflect*, that all have their portion for *improvement*; that we may not be remiss or reluctant in good offices, we should remind ourselves, however affluent our fortune, we are not entirely *independent of others*, and where much is given, much will be required. We are commanded to be fruitful in good works; and throughout the whole creation we shall find no precedent for inutility or indolence, for he that contributes neither study, labour, or fortune to the public, is a deserter of the community. All human affections, if directed by the governing principle of reason, tend to promote some useful purpose. *Compassion*, if properly exerted, is the most beneficent of all human virtues, extending itself to a greater number of objects, exciting more lasting degrees of happiness, than any other. *Some* affections are indeed more fierce and violent, but *their* action, like a sudden explosion of combustibles, is no sooner begun than its force is spent.

The rational, the manly pleasure, which necessarily accompanies *compassion*, can only be known to those who have experienced its effects; for who ever relieved the indigent, and did not at the same time receive the highest gratification? To see a fellow-creature labouring in agony and pain, or struggling under the oppressive burthen of helplessness and want, presently raises pity in the human breast, induces us to sympathize with the object in his distress, and inspires us with the tender dispositions of *charity* and assistance.

If our pleasure was to be estimated in proportion to its extent and duration, that of doing good must rival and outshine all others the mind is susceptible of, being both from its nature, and the variety of objects on which it acts, greatly superior to the fleeting and unsatisfactory enjoyment arising from the gratifying our sensual appetites. Hence *compassion*, both on account of its duration, from its pleasing effects, and its unbounded utility to the world, ought to be highly valued and duly cultivated by all who consult their own felicity, or the prosperity and interest of that country or people to which they belong.

It would be absurd to dwell longer on this head, as I am addressing a body who in every age, from the earliest times to this present day, have been justly celebrated for their disinterested liberality, and whose proceedings have been con-

constantly directed by the desires of doing good to, and promoting the happiness of every individual.

From the foregoing considerations, the necessity of constituting particular societies, is strikingly obvious: For, next to the veneration of the supreme Being, the love of mankind seems to be the most promising source of real satisfaction: It is a never-failing one to him, who, possess of this principle, enjoys also the means of indulging it; and who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow-creatures. It is true, there are few whose abilities or fortunes are so adapted to the necessities and infirmities of human nature, as to render them capable of performing *works of universal beneficence*, but a *spirit of universal benevolence* may be exercised by all; and the bounteous Father of nature has not proportioned the pleasure to the greatness of the *effect*, but to the greatness of the *cause*. Here let not my meaning be mistaken; I would not be understood, to insinuate that we are so obliged to be bountiful that *nothing* will excuse us; for it is an universal maxim among *Masons*, that “*Justice must precede charity*;” and, except where the exigencies of the distressed call for IMMEDIATE relief, we should always recollect our *natural connexions and debts to the world*, whenever our dispositions may prompt us to bestow any *singular* bounty. And give me leave to observe, it is not the idle,

indolent or extravagant, but the industrious, though distressed Brother, who has a just title to our extraordinary beneficence; a circumstance that ought always to direct the exertion of the above virtue.

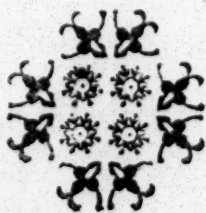
Having thus, in some measure, deduced the nature and necessity of *society*, and in part shewn the duties incumbent upon us as members of it. May we, as upright men and Masons, faithfully discharge the duties of our various stations; and above all, be ever ready to do to others as we could in their circumstances reasonably wish to be done unto.

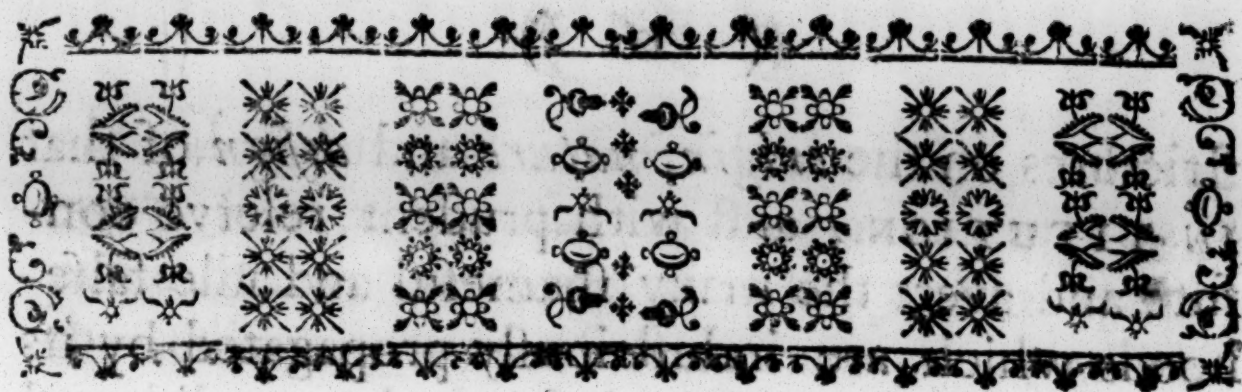
They who move in a higher sphere, have indeed a larger province wherein to do good; but those of an inferior degree will be as eminently distinguished in the mansions of bliss (if they move *regularly*, if they are *useful* members of society) as the highest. He who performs his part best, not he who personates an exalted character, will meet with applause. For the *moon*, though it borrows its light from the *sun*, also sets forth the glory of God; and the flowers of the field declare a Providence equally with the stars of the firmament.

To conclude then, let me exhort all my worthy Brethren to be diligent in the cultivation of every *moral* and *social* virtue, for so long only do we act consistently with the principles of our venerable institution. Then what has been said, though on an occasion far more important to mankind,

mankind, may not improperly be appropriated as the badge of our respectable order, " By this shall all men know that you belong to the *Brethren* if your hearts glow with affection, not to *Masons* alone, but to the whole race of mankind." And well indeed may *ours* be called a happy institution, whose supreme wish is founded on the truest source of felicity, and whose warmest endeavours are ever exerted in cementing the ties of human nature by acts of benevolence, charity and social affection: And who, amidst the corruption and immorality of the latter ages, have maintained in their assemblies the genuine principles and unsullied reputation acquired and established in the first.

Whilst qualities like these direct your proceedings and influence your actions, F R E E M A S O N R Y must ever be revered and cultivated, by the just, the good, and the exalted mind, as the surest means of establishing *peace, harmony, and good will amongst men.*





A

DISQUISITION,

Ec. Ec. Ec.

THE antiquity and utility of FREE
MASONRY, being generally ac-
T knowledged in most parts of the
habitable globe, it would be as
absurd to conceive it required
new aids for its support, as for him who has
the use of sight to demand a proof of the *rising*
and *setting* of the sun. Nevertheless, in com-
pliance with the requests of many worthy Bre-
thren, I shall lay before my readers some
strictures

strictures on the *origin, nature and design* of that INSTITUTION ; and with prudent reserve confute and avert the many shameful and idle falsehoods which are industriously propagated by its enemies, the better to inform the candid and well-meaning, who might not readily know how to investigate the truth, or want leisure and opportunity for that purpose.

With this view I have made it my business to collect a great number of passages from writers eminent for their learning and probity, where I thought they might serve to illustrate my subject. The propriety of such proceeding is too obvious to need any apology.

If our first parent and his offspring had continued in the terrestrial paradise, they would have had no occasion for mechanic arts, or any of the sciences now in use ; ADAM being created with all those perfections and blessings, which could either add to his dignity, or be conducive to his real welfare : In that happy period he had no propensity to evil, no perverseness in his heart, no darkness or obscurity in his understanding ; for had he laboured under these maladies he would not have been a *perfect man*, nor would there be any difference betwixt man in a state of innocence, and in a state of degeneracy and corruption. It was therefore in consequence of his wilful transgression that any evils came upon him. And having lost his innocence, he in that dreadful moment forfeited likewise his super-
natural

natural lights and infused knowledge, whereby every science (as far as human nature is capable of) was rendered familiar to him without the tedious labour of ratiocination, requisite to men even of the greatest abilities, whose ideas after all remain weak and imperfect.

From this remarkable and fatal æra, we date the necessity and origin of the sciences. First arose divinity, whereby was pointed out to fallen man the ways and will of God, the omnipotence and mercy of an offended Creator: Then law*, as directing us to distribute justice to our neighbour, and relieve those who are oppressed or suffer wrong. The royal art was beyond all doubt coeval with the above sciences, and was carefully handed down by Methuselah, who dyed but a few days before the general deluge, and who had lived 245 years with ADAM, by whom he was instructed in all the mysteries of this sublime science, which he faithfully communicated to his grandson NOAH, who transmitted it to po-

* No sooner had ADAM transgressed the divine command, than we find him cited to appear before the ALMIGHTY JUDGE. When, self-accused, after hearing his defence, sentence was pronounced upon him; a method of proceeding in *that* science, which has been adopted in criminal cases, by the more enlightened nations, from that period, and example down to the present day.

sterity. And it has ever been preserved with a veneration and prudence suitable to its great importance, being always confined to the knowledge of the worthy only. This is confirmed by many instances, which men of reading and speculation especially such as are of this society cannot suffer to escape them.

At first mankind adhered to the lessons of nature ; she used necessity for the means, urged them to invention, and assisted them in the operation. Our primitive fathers seeing the natural face of the earth was not sufficient for the sustenance of the animal creation, had recourse to their faithful tutoress, who taught them how to give it an artificial face, by creating habitations and cultivating the ground ; and these operations among other valuable effects, led them to search into and contemplate upon the nature and properties of lines, figures, superficieses and solids ; and by degrees, to form the sciences of geometry and architecture, which have been of the greatest utility to the human species. Hence we were first taught the means whereby we might attain practice, and by practice introduce speculation.

From the flood to the days of King Solomon, the liberal arts and sciences gradually spread themselves over different parts of the globe ; every nation having had some share in their propagation ; but according to their different manners, some have

have cultivated them with more accuracy, perseverance and success than others; and though the secrets of the royal art, have not been indiscriminately revealed, they have nevertheless been communicated in every age to such as were worthy to receive them.

But I am not at liberty to undraw the curtain and publicly discant on this head: It is sacred and ever will remain so; those who are honoured with the trust, will not reveal it except to the truly qualified Brother, and they who are ignorant of it cannot betray it.

I shall however observe, that this art was called royal, not only because it was originally practised by Kings * and Princes, who were the first professors of it, but likewise on account of the superiority which so sublime a science gave its disciples, over the rest of mankind.

This supreme and divine knowledge being derived from the ALMIGHTY CREATOR to

* The celebrated SELDEN tells us, that civil society, beginning first in particular families, under œconomick rule, representing what is now a common-wealth, had in its state, the husband, father, and master, as King (SELDEN'S works, tom. 3, col. 927) And in ABRAHAM'S treaty, with the sons of HETH, for a burying place for SARAH, they stile him a mighty Prince; as indeed he was (Gen. xxiii. v. 6.) In a word, not only ADAM, but all the succeeding patriarchs, as well before as after the flood, had by the law of nature kingly power over their respective families.

ADAM its principles ever since have been and still are most sacredly preserved and inviolably concealed. For as all things in process of time are liable to decay and corruption, the antient professors wisely foreseeing the great abuses which their exalted mysteries might sustain, if generally made known, determined to confine the knowledge of them only to select Brethren, men whom they had found by long experience to be well versed in the general principles of the society, and who were eminent for their piety, learning and abilities.

Hence it is that a man may be sufficiently able to acquit himself in every test that is laid down by our present institution, to prove his regular initiation therein, and also to shew that he is not unacquainted with its general principles, and yet at the same time he may be totally ignorant and undeserving of the more valuable parts of the antient society. These, like the aduta of the antient temples, are hid from vulgar eyes. It is not every one who is barely initiated into Freemasonry, that is entrusted with all the great mysteries thereto belonging : They are not attainable as things of course, nor by every capacity ; for as Mr. LOCKE very justly observes (speaking of this society) “ Though all have a right and opportunity (if they be worthy and able to learn) to know all the arts and mysteries belonging to it, yet that is not the case, as some want capacity

capacity, and others industry to acquire them." Nevertheless, such is the real felicity, necessarily resulting from a knowledge and practice of the general principles of this fraternity, as alone was ever found sufficient to intitle it to a preference of all other human institutions.

From the earliest ages of antiquity, the royal art was ever taught with the greatest circumspection, not in schools or academies, to a promiscuous audience, but was confined to certain families; the rulers of which instructed their children or disciples, and by this means conveyed their mysterious knowledge to posterity.

After the flood, the professors of this art (according to antient traditions) were first distinguished by the name of Noachidæ (or sons of NOAH) afterwards by that of sages or wise men, (men instructed as MOSES in all the wisdom of the Egyptians) Chaldeans, philosophers, masters in Israel, &c. and were ever venerated as sacred persons. They consisted of persons of the brightest parts and genius, who exerted their utmost abilities in discovering and investigating the various mysteries of nature, from whence to draw improvements and inventions of the most useful consequences. Men whose talents were not only employed in speculation, or in private acts of beneficence; but who were also public blessings to the age and country in which they lived, possessed with moderate desires, who knew

knew to conquer their passions; practisers and teachers of the purest morality, and ever exerting themselves to promote the harmony and felicity of society. They were therefore consulted from all parts, and venerated with that sincere homage which is never paid but to real merit, and the greatest and wisest potentates on earth esteemed it an addition to their imperial dignities, to be enrolled among such bright ornaments of human nature.

A principal excellence which rendered them famous among men, was taciturnity, which in a peculiar manner they practised and inculcated as necessary for concealing from the unworthy what few were qualified to learn, and still fewer to teach.

In the first ages of the world, science was in a low state; because the uncultivated manners of our forefathers rendered them in general incapable of that knowledge which their posterity have so amply enjoyed: The professors of the royal art, therefore, found it absolutely requisite, to exclude the more unworthy and barbarous part of mankind from their assemblies, and to conceal their mysteries under such * hieroglyphicks, sym-

* Hieroglyphicks are properly emblems or signs of divine, sacred, or supernatural things, by which they are distinguished from common symbols, which are signs of sensible or natural
bols

bols, allegory and figures, as they alone could explain (even at this day it is indispensable in us, to prevent future bad consequences, by concealing from vulgar eyes the means used by them to unfold such mysteries) wherefore the greatest caution was ever observed at their meetings; that no unqualified person might enter amongst them; and every method was employed to style them securely, and conceal the real intent and design of their convocations.

In order to render their proceedings more edifying and extensively useful, charges were delivered at certain times, as well for regulating the conduct of the fraternity, as preserving that mark of distinction, which their superior merit justly entitled them to.

tural things. HERMES TRISMEGISTUS is commonly esteemed the inventor of hieroglyphicks; he first introduced them into heathen theology, from whence they have been transplanted into the Jewish and Christian.

Sacred things, says HIPPOCRATES, should only be communicated to sacred persons. Hence it was, that the ancient Egyptians communicated to none but their Kings and Priests, and those who were to succeed to the priesthood and the crown, the secrets of nature and the mysteries of their morality and history; and this they did by a kind of *cabala*, which, at the same time that it instructed them, only amused the rest of the people. Hence the use of hieroglyphicks, or mystick figures, to veil their morality, politics &c. from profane eyes. SPAN.

Several

Several of those antient orations are still extant, by which it appears, that among others, one of their principles was to inculcate by precept, and inforce by example, a strict observance of the moral law, as the chief means of supporting government and authority. And it is evident that they thereby effected their purpose, and secured to themselves the favour, respect, and esteem of the world in general; and, notwithstanding the indolence and ignorance of some ages, the various countries, languages, sects, and parties, through which Masonry has passed, always subjected to the necessity of oral tradition, and under the numerous disadvantages with which the Masters of the royal art had to struggle in the course of many centuries, still does it retain, in a great degree, its original perfection:—A circumstance that not only bears honourable testimony of intrinsick worth, but is highly to the praise of those to whom this important trust has been from time to time committed.

After this concise and general account of the antient professors of the royal art, and the sublime truths which they were possessed of, and were by them transmitted down to posterity in the manner before described, we will proceed to the building of that glorious edifice, at which period this society became a regular and uniform institution, under the denomination

mination of Free and Accepted Masons, whose customs and proceedings I shall describe, as far as may be necessary and prudent.

Though the almighty and eternal JEHOVAH has no occasion for a temple, or house to dwell in, for the heaven of heavens is not capable of containing his immensity, yet it was his divine will, that a tabernacle should be erected for him in the wilderness by MOSES, and afterwards a temple by SOLOMON, at Jerusalem, as his sanctuary; both of which were to be constructed, not according to human invention, but after a pattern which the Lord himself had given. The whole model of the tabernacle was shewn to MOSES on mount Sinai; (Exod. xxv. ver. 9.) and the pattern of the temple was likewise given to DAVID by the hand of the Lord, and by him delivered to SOLOMON his son. (1 Chron. xxviii. ver. 11.)

The tabernacle might be considered as the palace of the most High, the dwelling of the God of Israel; wherein the Israelites, during their journeyings in the wilderness, performed the chief of their religious exercises, offered their sacrifices, and worshipped God*. It was thirty cubits in length; ten in breadth, and ten in height; it was divided into two partitions, the first was called *the holy place*, which was twenty cubits long, and ten wide: Here were placed the table of

* The tabernacle was erected about A. L. 2513.

shew-bread, the golden candlestick, and the golden altar of incense. The second was called *the most holy place*, whose length was ten cubits, and breadth ten cubits, wherein, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. The most holy place was divided from the holy place by a curtain or veil of very rich cloth, which hung upon four pillars of Shittim wood, that were covered with plates of gold, (Exod. xxvi. ver. 31. Heb. ix. ver. 23.)

The temple erected by SOLOMON (which was built after the model of the tabernacle) at Jerusalem, had its foundation laid in the year of the world 2992, before CHRIST 1008, before the vulgar æra 1012; and it was finished A. L. 3000, and dedicated 3001, before CHRIST 999, before the vulgar æra 1003. The glory of this temple did not consist in the magnitude of its dimensions; for though it was twice as long and capacious every way as the tabernacle, yet, alone, it was but a small pile of building. The main grandeur and excellency were in its ornaments; the workmanship being every where exceeding curious, and the overlayings prodigious: In its materials, being built of new large stones, hewn out in the most curious and ingenious manner; in its out-buildings, which were large, beautiful, and sumptuous:—But, still more admirable in this majestic edifice, were those extraordinary marks of divine favour with which it was honoured,

noured, viz. *the ark of the covenant*, in which were put the tables of the law and the mercy-seat, which was upon it; from whence the divine oracles were given out, with an audible voice, as often as God was consulted in behalf of his people; the *Schechinah*, or the *divine presence*, manifested by a visible cloud resting over the mercy seat; the *urim* and *thummim*, by which the high-priest consulted God in difficult and momentous cases, relating to the public interest of the nation; the *holy fire*, which came down from heaven, upon the altar, at the consecration:—*These* indeed were excellencies and beauties derived from a divine source, distinguishing and exalting this sacred structure above all others; (1 Kings xviii. ver. 38.) DAVID, filled, with the hopes of building this temple, declared his intentions to NATHAN the prophet; (2 Sam. vii. ver. 1, 2, 3.) but this was not permitted him, because his reign had been attended with wars, bloodshed and slaughter, and he still had to contend with many powerful enemies; but, though forbid to execute this divine and glorious work, he made considerable preparations for that purpose; which having done, and drawing towards his latter end, he assembled all the princes and chief persons of his kingdom, and ordered and encouraged SOLOMON publicly, and in their presence, to pursue such his intention, (1 Chron. xxviii. ver. 1—10.) and delivered him the pattern, or scheme, of all the houses, &c.

(ver. 11, 12.) the courses of the priests and Levites, (ver. 11---31.) and likewise the pattern of the cherubims, (ver. 18,) earnestly exhorting his servants, in regard to the tender age of his son SOLOMON, who was yet but very young, to yield him there councils and assistance, in erecting a palace, not designed for man, but for the LORD GOD. DAVID himself gave towards the building of the temple, out of his own treasures, besides a vast variety of precious stones, three thousand talents of gold of Ophir, and seven thousand talents of silver, (1 Chron. xxix. ver. 25.)

The Princes of his kingdom followed the glorious example of their King, and gave five thousand talents and ten thousand drachms of gold, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron, as also a great many of the most precious stones, (1 Chron. xxix. 6, 7, 8.)

When DAVID the King was dead *, and SOLOMON was established on his throne, he resolved to carry into execution his father's design, and to erect a temple to his great Creator.

For which purpose he applied to HIRAM, King of Tyre, for assistance; and having readily obtained a promise of what he desired, and procured from thence, and other parts, men and ma-

terials sufficient for his intentions, he began that great and majestic fabric ; and as method and order are known and confessed to be essentials requisite in conducting all great designs and undertakings, he proceeded in the following manner : He numbered and classed his men according to their skill and abilities, viz.

- | | | |
|---|-----|---------|
| 1. Harodim, princes, rulers or provosts,
in number | — — | 300 |
| 2. Menatzchim, overseers and comforters of the people in working, that were expert Master-Masons | — | 3,300 |
| 3. Ghiblim, stone-squarers, polishers and sculptors ; and Ishchotzeb, men of hewing ; Benai, setters, layers or builders, being able and ingenious fellow-crafts | — — | 80,000 |
| 4. The levy out of Israel, appointed to work in Lebanon one month in three, 10,000 each month, under the direction of noble Adoniram, who was the junior grand warden | - | 30,000 |
| Whole number employed, exclusive of the two grand wardens, and of the men of burthen, who were the remains of the old Canaanites, who being bondmen, are not numbered among Masons, was | — — | 113,600 |

SOLOMON likewise partitioned the fellow-crafts into certain lodges, appointing to each, one to preside

preside as a Master, assisted by two others as guardians, that they might receive commands in * a regular manner, take care of the tools and jewels, and be duly paid, fed, cloathed, &c.

These necessary regulations being previously settled, to preserve that order and harmony which would be absolutely requisite among so great a number of men, in executing so large a work : He also took into consideration, the future agreement and prosperity of the craft, and deliberated on the best means to secure them by a lasting cement.

Now, brotherly love, and immutable fidelity, presented themselves to his mind, as the most proper basis for an institution, whose aim and end should be to establish permanent unity among its members, and to render them a society, who, while they enjoyed the most perfect felicity, would be of considerable utility to mankind. And being desirous to transmit it under the antient restrictions as a blessing to future ages, SOLOMON decreed, that whenever they should assemble in their lodges to discourse upon, and improve themselves in the arts and sciences ; and whatever else should be deemed proper topics to encrease their knowledge, they should likewise instruct each other in secrecy and prudence, morality and

* Vide Book of Constitutions, p. 21.

good fellow-ship ; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social and religious duty, lest while they were so highly honoured by being employed in raising a temple to the great JEHOVAH, they should neglect to secure to themselves an happy admittance into the celestial lodge, of which the temple was only to be a type.

Thus did our wise Grand Master contrive a plan by mechanical and practical allusions, to instruct the craftsmen in principles of the most sublime speculative philosophy, tending to the glory of God, and to secure to them temporal blessings here, and eternal life hereafter ; as well as to unite the speculative and operative Masons thereby forming a two-fold advantage from the principles of geometry and architecture, on the one part, and the precepts of wisdom and ethicks on the other. The next circumstance which demanded SOLOMON'S attention was, the readiest and most effectual method of paying the wages of so vast a body of men, according to their respective degrees, without error or confusion, that nothing might be found among the masons of Sion, save harmony and peace. * This was settled in a manner well known

* 1 Kings vi. 7.

to all regularly made Masons, and therefore is unnecessary, as also improper, to be mentioned here.

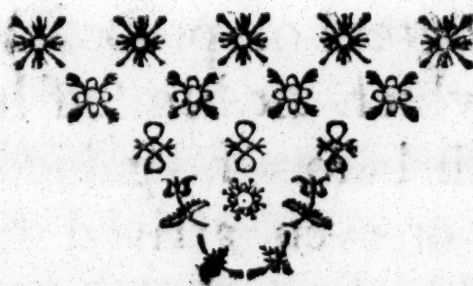
These arrangements being adjusted, the noble structure was began *, and conducted with such grandeur, order, and concord, as afforded Solomon the most exalted satisfaction, and filled him with the strongest assurance, that the royal art would be further encouraged in future ages, and amongst various nations, from the excellencies of this temple, and the fame and skill of the Israelites, in the beauty and symmetry of architecture therein displayed.

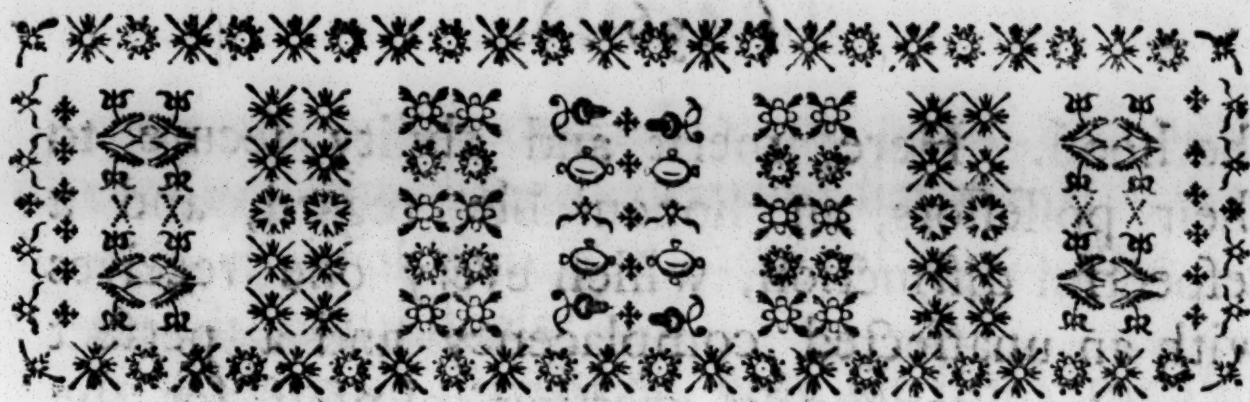
He was likewise sensible, that when this building should be compleated, the craftsmen would disperse themselves over the whole earth ; and being desirous to perpetuate in the most effectual manner, the harmony and good-fellowship already established among them, and to secure to themselves, their future pupils, and their successors, the honour and respect due to men whose abilities were so great, and would be so justly renowned : In conjunction with HIRAM King

* This noble structure was erected in mount Moriah, in the month Zif, which answers to our April, being the second month of the sacred year (A. L. 2992) and was carried on with such prodigious expedition, that it was compleatly finished in little more than seven years, in the month Bul, which answers to our October, A. L. 2999, and was dedicated the year following.

of Tyre and Hiram Abiff, the deputy Grand Master, concerted a proper plan to accomplish his intentions ; in which it was determined, that, in conformity to the practice of the original professors of the royal art, general distinguishing characteristics should be established for a proof of their having been fellow labourers in this glorious work, to descend to their successors in all future ages, who should be in a peculiar manner qualified to cultivate the sublime principles of this noble establishment ; and such were adopted and received accordingly. With respect to the METHOD which would be hereafter necessary for propagating the principles of the society, Solomon pursued the uniform and antient custom, in regard to degrees of probation and injunctions to secrecy ; which he himself had been obliged to comply with before he gained a perfection in the royal art, or even arrived at the summit of the sciences ; therefore, tho' there were no apprentices employed in the building of the temple ; yet as the craftsmen were all intended to be promoted to the degree of Masters, after its dedication ; and as these would secure a succession, by receiving apprentices who might themselves in due time also become Master-Masons, it was determined, that the gradations in the science should consist of three distinct degrees, to each of which should be adapted a particular distinguishing test, which test, together with the explication, was accordingly settled and

communicated to the fraternity, previous to their dispersion, under a necessary and solemn injunction to secrecy ; and they have been most cautiously preserved, and transmitted down to posterity by faithful Brethren, ever since their emigration. Thus the center of union among Free-Masons, was firmly fixed ; their *cabala* regulated and established ; and their principles directed to the excellent purposes of their original intention.





C H A P. II.

THE harmony and connexion of the society of Free-Masons, and the excellent precepts and principles thereof, have produced the utmost good consequence, not only to the particular members of it, but frequently to the nations where it has been cultivated and practised.

For united by the endearing name of Brother, they live in an affection and friendship, rarely to be met with even among those whom the ties of consanguinity ought to bind in the firmest manner. That intimate union which does so much honour to humanity in general, in the particular intercourse, which prevails among Free-Masons, diffuses pleasure that no other institution can boast. For the name which they mutually use one towards another, is not a vain compliment, or an idle parade; no, they enjoy in common, all the felicities of a true Brotherhood.

therhood. Here, merit and ability secure to their possessors, an honourable regard, and a respectful distinction, which every one receives with an unaffected complacency and a perfect humility ; constantly exerting himself for the general good, without vanity, and without fear. For they who are not adorned with the same advantages, are neither mortified nor jealous. No one contends for superiority ; here emulation is only with a view to please ; the man of shining abilities, and those unblest with such ornaments, are here equally admitted ; all may here perform their parts ; and what may seem surprizing amongst such a variety of characters, haughtiness or servility, never appear. The greatest admit of a social familiarity ; the inferior is elevated and instructed, constantly maintaining by these means a beneficent equality.

With respect to the conversation which they hold during their assemblies, it is conducted with the most perfect decency : Here it is an universal maxim, never to speak of the absent but with respect ; ill-natured satire is excluded ; all raillery is forbidden ; they will not even suffer the least irony, or the poignant strokes of wit, because they generally have a malignant tendency ; they tolerate nothing which carries with it even the appearance of vice.

Their pleasures are never embittered by ungrateful reflections, but produce a serene and lasting composure of mind. They flow not like
a tor-

a torrent which decends with noise and impetuosity, but like a peaceful stream within its own channel, strong without violence, and gentle without dulness.

This exact regularity, very far from occasioning a melancholly seriousness, diffuses, on the contrary, over the heart, and over the understanding, the most pure delights; the bright effects of enjoyment and hilarity shine forth in the countenance; and altho' the appearances are sometimes a little more sprightly than ordinary, decency never runs any risque; 'tis wisdom in good-humour. For if a Brother should happen to forget himself, or in his discourse should have the weakness to use such expressions as are distinguished under the name of liberties, a formidable sign would immediately call him to his duty; a Brother may mistake as a man, but he hath opportunity and courage to recover himself, because he is a Free-Mason. Altho' order and decorum are always scrupulously observed in the lodges of Free-Masons; these exclude not in any wise gaiety and chearful enjoyment; The conversation is animated, and the kind and brotherly cordiality that presides there affords the most pleasing sensation.

These particulars may justly recall to our minds the happy time of the divine Astrea! when there was neither superiority nor subordination, because men were as yet untainted by vice, and uncorrupt.

Having

Having now given a general sketch of the nature of this institution, from whence a candid reader may form no inconsiderable idea of that composed wisdom, and laudable harmony which governs in the fellowship of Free-Masons, we shall proceed in taking some notice of the several accusations frequently brought against it.

And first: As none can venerate and esteem the fair-sex, more than Free-Masons do, we cannot but reckon it a misfortune that the ladies should be offended at their non-admission into this order; and the more so, as they no sooner learn with what moderation the Masons comport themselves in their assemblies, but without knowing the reason why they are not admitted, they censure us with all the severity their delicate minds are capable of. This we must beg leave to say, is intirely owing to mistaken prejudice, for a little reflection would convince them, that their not being received in this institution, is not in the least singular. They stand in the same predicament with respect to the priesthood, and many other particular societies; the solemn assemblies of the antients, the senates of Pagan, and the conclaves of papal Rome, all national senates, and ecclesiastical synods, universities and seminaries of learning, &c. &c. with which they might with equal propriety be offended.

Next to the displeasure of the ladies, we will consider a charge with regard to government, which in other countries, less happy in their constitution

stitution than our own, has at different times been unjustly prosecuted against this fraternity.

It has been imagined, that there is every thing to be feared for the tranquility of the state, from a numerous association of men of merit and character, intimately united under the seal of secrecy. I agree that this suspicion has in it something very specious; for if the passion of a single man, hath caused (as we have seen more than once) strange revolutions in a state, what might not be produced by a body so numerous and united, as that of Free and Accepted Masters, were they liable to these intrigues and cabals, which pride and ambition instill but too often, into the human heart.

But there is nothing to be apprehended from Free-Masons in these respects; they are actuated by the love of order and peace, and are as much attached to civil society, as united among themselves; 'tis in this school, that a man may learn most effectually, what respect, what submission, what veneration he ought to have, for his God, his Country, and his King; 'tis among them, that subordination is fully practised and deemed a virtue, not a yoke.

Equally without reason have they also been accused of holding assemblies for no other purpose, than that of speaking with the greater freedom on religious, as well as political matters. These topics are never suffered to be agitated; for it is a fundamental maxim of this institution,

institntion, to prohibit all such disputes. The God of heaven, and the rulers of the earth, are by them inviolably respected. And with regard to the sacred person of majesty, every congregated lodge, solemnizes the name with all possible grandeur and respect.—Thus these accusations fall to the ground.

It is also alledged by the objectors of Free-Masonry, that upon the initiation of a member into this mystery, he lays himself under a solemn obligation by an oath, with very severe penalties. This, by them, is pronounced an unwarrantable proceeding. Certainly these persons are as ignorant as they are ungenerous, and for want of better judgments form erroneous notions, and from false premises draw false conclusions. To obviate this objection, we will trace the antiquity of swearing, and observe the different customs adopted by the antients on this head; afterwards examining the nature of an oath, supposing (for the sake of argument, but not granting) that one is required, as set forth by the adversaries of Masonry; we will consider how far, it is, or is not, warrantable in the present case.

We are informed by sacred history, what was the custom of swearing among the Hebrews, who sometimes swore by *stretching forth their hands* (as in Gen. xiv. v. 27.) sometimes the party swearing, *put his hand under the others thigh*. (Gen. xxiv. v. 21. xlvii. 29.) which was the manner

manner of administration used by ABRAHAM and JACOB. Sometimes **standing before the altar*, as we read in Kings; which was also the custom of the Athenians(1), the Carthaginians(2), and the Romans(3).

The Jews chiefly swore by *Jerusalem*, by the *temple*, by *the gold of the temple*, by *the altar*, and *the gift on the altar*.

The Greeks esteemed it an honour paid their DEITIES, to use their names in solemn contracts, promises and asseverations; and call them to witness mens truth and honesty, or to punish their falsehood and treachery. This was reputed a sort of religious adoration, being an acknowledgment of the omnipotence and omnipresence, and by consequence of the divinity of the Being thus invoked: And the inspired writers, for the same reason, forbid to swear by the Pagan DEITIES, and commanded to swear by the true GOD. Thus in Deuteronomy (chap. vi. v. 15.) *thou shalt fear the Lord thy God, and serve him, and shalt swear by his name*. And in Jeremiah (chap. v. ver. 7.) *how shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no Gods; and to forbear other*

* Kings, viii. 31.—(1) Alex. ab. Alex. L. 5. c. 10.—
(2) Livius, Dec. 3. l. 1.—(3) Juven. Sat. 3. Val. Max. L. 9. c. 3.

instances, the worshippers of the true God, are, by DAVID, represented to swear by him, *i. e.* by invoking his name.

The antiquity of swearing, as well as the manner of administering an oath, having now been sufficiently shewn; we will in the next place, as far as may be necessary, take notice of the fundamental principles of this establishment, as the properest method to form a right judgment of it; and then, in answer to the present objection, we will examine how far an oath would, or would not be justifiable, on the initiation of a Mason, and supposing it to be required even under such pœnal sanctions as have been pretended.

If we examine the laws and regulations of Free-Masonry, it will appear that the end and purport of it is truly laudable, being calculated to regulate our passions, to assist us in acquiring knowledge of the arts and sciences, and to promote morality and beneficence, as well as to render conversation agreeable, innocent, and instructive; and so to influence our practice, as to make us useful to others, and happy in ourselves. With regard to the relation we have (as members) to society in general, it will appear equally evident from the said regulations, that a Free-Mason is to be a peaceable subject, conforming cheerfully to the government under which he lives, is to pay a due deference to
his

his superiors; and from his inferiors is to receive honour rather with reluctance than to extort it. He must be a man of universal benevolence and charity, not tenacious of his abundance, when the exigences of his fellow creatures lay the justest claim to his bounty.

Masons not only challenge, but have ever supported that character amongst the honest and candid part of mankind, whose equity and reason would never suffer them to entertain ill-grounded prejudices.

The great Mr. LOCKE appears to have been so delighted with some of our principles, that he tells Lady MASHAM (to whom he was writing on this subject) "That it was his wish, they were communicated to all mankind, since there is nothing more true than what the Masons teach; that the better men are, the more they love one another; virtue having in itself something so amiable as to charm the heart of all who behold it*."

And another†, speaking of Free-Masons, says, "No abuse is tolerated among them, no intemperance allowed; modesty, union and humility,

* The manuscript from which this and a subsequent quotation are made, is printed in the appendix to this disquisition.

† Vid. Rel. Cast. vol. 6. fol.

are strongly recommended." Again, "this society is no ways offensive to religion, good manners or political government; it has and does still flourish in Great-Britain and its dominions under the protection of the greatest personages, even Princes of the royal blood."

Mr. CHAMBERS, in his *Cyclopædia*, also testifies, "That Free and Accepted Masons, are a very antient society, or body of men, so called either from some extraordinary knowledge of Masonry or building, which they were supposed to be Masters of, or because the first founders of this society were of that profession."

"They are very considerable, both for number and character; being found in every country in Europe, and consisting principally of persons of merit and consideration. As to antiquity, they lay claim to a standing of some thousand years, and 'tis said, can trace up their original as early as the building of SOLOMON'S TEMPLE."

"What the end of their institution is, seems still to be a secret, though as much of it as is known, appears laudable, as it tends to promote friendship, society, mutual assistance and good fellowship."

"The Brethren of this family, are said to be possessed of a number of secrets, which have been religiously observed from age to age. Be their other good qualities whatever they will, it
is

is plain they are masters of *one*, in a very great degree, namely **S E C R E C Y.**"

Now let us ask, if a number of persons have formed themselves into a body with a design to improve in useful knowledge, to promote universal benevolence, and to cultivate the social virtues of human life, and have bound themselves by the solemn obligation of an oath, to conform to the rules of such institution, where can be the impiety, immorality or folly of such proceeding? Is it not the custom of most communities; in the state, amongst the learned bodies, in commerce, &c. a case too commonly known to require a recital of particular instances, I shall therefore content myself with adding this observation, viz. That Bishop SAUNDERSON, an eminent casuist, in his lectures on the subject of oaths, very judiciously asserts, that when a thing is not by any precept or interdict human or divine, so determined, but every man may at his choice do, or not do, as he sees expedient, let him do what he will, he sinneth not. (1 Chron. chap. vii. ver. 36.) As if CAIUS should swear to sell his land to TITUS, or to lend him an hundred crowns, the answer is brief, an oath in this case, is both lawful and binding. (Prælect. 3. Sec. 15.)

And as the principles of this institution are truly praise-worthy, containing those valuable requisites which will ever secure the esteem
and

and admiration of all good men (as well as most assuredly the envy of the bad) we will put this plain question ; is not the design of it of equal importance to the public, with the lending of an hundred crowns to a private man ? The answer and the consequences are both evident ; that an oath on the subject of Free-Masonry, if required, is both lawful and obligatory.

As for the terror of a penalty, it is a mistaken notion to imagine that the solemnity of an oath, adds any thing to the obligation ; or that the oath is not equally binding without any penalty at all.

I shall add a few more quotations from the same excellent casuist, and leave the explanation and application to the intelligent.

A solemn oath of itself, and in its own nature, is not more obligatory than a simple one ; because the obligation of an oath, arises precisely from this, that God is invoked as a witness and avenger, no less in the simple one, than in the solemn and corporal ; for the invocation is made precisely by the pronounciation of the words, (which is the same both in the simple and solemn) and not by any corporal motion or concomitant sign in which the solemnity of the oath consists. (Prælect. 5. Sec. 12.)

And it is a matter well worthy the consideration of every man, that as the object of a lawful oath, is God alone, so it contains a
solemn

solemn confession of his omnipresence, that he is with us in every place ; of his omniscience, that he knoweth all secrets of the heart, that he is a maintainer of truth and an avenger of falsehood ; of his justice, that he is willing, and of his omnipotence, that he is able to punish those that by disregard to their oaths, shall dishonour him.

It is therefore of a very dangerous tendency for persons who have once taken an oath, to trifle and play with the force of it, even supposing the occasion of such obligation was actually of small moment in itself. And this is positively determined by the same writer, in the following words, and ought to be a caution to all, not to violate an oath, lest they incur the fatal consequences of real perjury.

“ A voluntary oath is the more binding for being voluntary, because there is no stricter obligation than that we take willingly on ourselves.” (Prælect. 4. Sec. 11.) And in another place he is more particular, where a matter is so trivial, that it is not worth the deliberation of a wise man, nor signifies a straw whether it be done or not done ; as to reach up a chip, or to rub one’s beard, or for the slightness of it, is not much to be esteemed, as to give a boy an apple, or to lend a pin ; an oath is binding in matters of the least moment ; because weighty and trivial things have a like respect unto truth and falsehood ;

falsehood ; and further, because every party swearing, is bound to perform all he promised, as far as he is able, and as far it is lawful : To give an apple to a boy is both possible and lawful, he is bound therefore to perform it : He ought to fulfil his oath." (Prælect. 3. Sec. 15.)

This is likewise confirmed by Moses (Numb. xxx. v. 2.) " If a man swear an oath to bind his soul with a bond, he shall not break his word ; he shall do according to all that proceedeth out of his mouth." And (Zec. chap. v.) It is threatened that every one that sweareth falsely, shall be cut off by the curse : " I will bring it forth, said the LORD of Hosts, and it shall enter into the house of him that sweareth falsely by my name ; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."

The objectors being thus answered, with respect to the lawfulness of an oath, supposing one to be required on the initiation of a Freemason (as to the certainty of which conjecture is their only support). I shall next take notice of the charge brought against them on account of SECRECY ; one of their grand characteristicks ; and the innocent cause of all the persecutions and reproaches they suffer.

We are condemned for keeping the essentials of our institution from the knowledge of those who are not members of it : Which, 'tis said, must

must sufficiently prove them to be of a bad nature and tendency, else why are they not made public for the satisfaction of mankind.

If secrecy be a virtue (a thing never yet denied) can that be imputed to us as a crime, which has been considered an excellence in all ages? Does not SOLOMON, the wisest of men, tell us, "He that discovers secrets is a traitor, but a man of a faithful spirit concealeth the matter."

In conducting all worldly affairs, secrecy is not only essential; but absolutely necessary; and was ever esteemed a quality of the greatest worth.

Thus we find the great FENELON makes ULYSSES, in the system of the education which he delivers to his friends for his son TELEMACHUS, particularly enjoin them, above all, to render him just, beneficent, sincere, and faithful in *keeping secrets*; a precept that afterwards produced the best of consequences to the young Prince, of whom it is recorded, that with this great excellence of taciturnity, he not only divested himself of that close mysterious air, so common to the reserved, but also constantly avoided telling the least untruth in support of this part of his character. A conduct! highly worthy the imitation of every one to whom secrets are intrusted; affording them a pattern of openness, ease and sincerity; for while he seemed to carry his whole heart upon his lips, communicating what was of no importance, yet he knew how to stop just in the proper moment,

H without

without proceeding to those things which might raise any suspicion, or furnish even a hint to discover the purposes of his mind.

If we turn our eyes back to antiquity, we shall find the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the God HARPOCRATES (vid. *imagines deorum a vicentio char-tario*) to whom they paid peculiar honour and veneration, who was represented with his right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published.

And among the same people, their great goddess *Isis*, the *Minerva* of the Greeks, had always an image of a *Sphynx* placed at the entrance of her temples, to denote that secrets were there preserved under sacred coverings, that they might be kept from the knowledge of the vulgar, as much as the riddles of that creature.

JAMBLICUS, in his Life of PYTHAGORAS, confirms the above opinion, by observing, that from the mysterious knowledge of the Egyptians, that philosopher drew the system of his symbolical learning, and instructive tenets, seeing that the principles and wise doctrines of this nation, were ever kept secret among themselves, and were delivered down, not in writing, but only by oral tradition. And indeed so cautious and prudent were they in these matters, that every
disciple

disciple admitted to their wise and scientific mysteries, was bound in the most solemn manner to conceal such mysteries from the vulgar, or those whose ideas were not sufficiently exalted to receive them. As a proof of this, we need only recollect the story of *Hipparchus*, a *Pythagorean*, who having out of spleen and resentment, violated and broke through the several engagements of the society, was held in the utmost detestation, expelled the school as one most infamous and abandoned, and as he was dead to the principles of virtue and philosophy, had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair, that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times; instead of which, his body was suffered to lie upon the shore of the isle of *Samos*.

Among the Greek nations, the Athenians had a statue of brass, which they awfully revered; this figure was without a tongue; by which secrecy was intimated.

The Romans had a goddess of silence, named *Angerona*, represented with her fore finger on her lips, a symbol of prudence and taciturnity.

ANNAXARCHUS, who (according to **PLINY**) was apprehended in order to extort his secrets

from him bit his tongue in the midst, and afterwards spit it in the tyrant's face, rather choos-
ing to lose that organ, than to discover those
things which he had promised to conceal.

We read likewise that CATO, the Cenfor,
often said to his friends, of three things which
he had good reason to repent, the principal was,
divulging a secret.

The Druids in our own nation (who were the
only priests among the antient Britons) com-
mitted nothing to writing. And CÆSAR ob-
serves that they had a head or chief, who exer-
cised a sort of excommunication, attended with
dreadful penalties on those, who either published
or profaned their mysteries.

Therefore, since it evidently appears from
the foregoing instances (among many other) that
there ever were secrets amongst mankind, as
well respecting societies as individuals, and that
the keeping those inviolable, was always reputed
an indispensable duty, and attended with an
honourable estimation? It must be very diffi-
cult to assign a sufficient reason why the same
practice should be at all wondered at, or less
approved in the Free and Accepted Masons of
the present age, than they were among the wis-
est men, and greatest philosophers of antiquity.

The general practice and constant applause
of the antients, as well as the customs of the
moderns, one would naturally imagine should
be sufficient to justify Masons against any charge
of

of singularity or innovation on this account ; for how can this be thought singular, or new, by any one who will but calmly allow himself the smallest time for reflection.

Do not all incorporated bodies amongst us, enjoy this liberty without impeachment or censure ? An apprentice is bound to keep the secrets of his master ; a free man is obliged to consult the interest of his company, and not prostitute in common the mysteries of his profession ; secret committees and privy councils, are solemnly enjoined not to publish abroad their debates and resolutions. In courts martial, the members are bound to secrecy ; and in many cases for more effectual security an oath is administered.

As in society in general, we are united together by our indigencies and infirmities, and a vast variety of circumstances contributing to our mutual and necessary dependence on each other, (which lays a grand foundation for terrestrial happiness, by securing general amity and the reciprocation of good offices in the world) so, in all particular societies, of whatever denomination, they are all conjoined by a sort of cement ; by bonds and laws that are peculiar to each of them, from the highest assemblies to the lowest. Consequently the injunctions of secrecy among Free-Masons, can be no more unwarrantable than in the societies and cases already pointed out ; and to report, or even to insinuate, that they are, must argue a want of candour, a want of

of reason, and a want of charity. For by the laws of nature, and of nations, every individual, and every society, has a right to be supposed innocent 'till proved otherwise.

Yet notwithstanding the mysteries of our profession are kept inviolable, none are excluded from a full knowledge of them, in due time and manner, upon proper application, and being found capable and worthy of the trust. To form other designs and expectations, is building on a sandy foundation, and will only serve to testify, that like a rash man, their discretion is always out of the way when they have most occasion to make use of it.





C H A P. III.

WE will now proceed to the next objection, viz. That "Masonry is a trifling institution, and that our principles contain nothing valuable in them."

These censurers finding it easier to decry a science than to understand it, are with wicked endeavours attempting to depreciate that which they cannot attain to, and would make their necessity appear a virtue, and their ignorance the effect of choice.

This turn of mind is the despicable offspring of envy, and so selfish are such men, that they would rather prefer having the whole circle of the arts and sciences abolished, was it in their power, than that others should be possessed of a knowledge, which they are themselves totally unacquainted with, and undeserving of.

But alas! they disquiet themselves in vain; we who are Masons cannot but laugh at and pity such feeble attacks, and are heartily sorry for those

those who have no better understandings than to regard them.

Did they know any thing of our profession, they could not but esteem it, for they would be convinced that it is founded on the most exalted principles of morality and social virtue; tending to promote the true happiness of mankind in general, the peace and satisfaction of every individual in particular; to censure then and vilify what they are entirely ignorant of, discovers the baseness of their dispositions, and how little they are qualified to pass their judgments in matters of such importance. Therefore, though we commiserate their defects, we must, at the same time, be allowed to pronounce them unworthy our further notice.

Had our institution contained nothing commendable or valuable in it, 'tis impossible it should have existed, and been patronized by the wise, the good and great, in all ages of the world. For we cannot suppose that men, distinguished by every accomplishment that can adorn human nature, would embrace or continue in principles which they found to be nugatory, erroneous or contemptible. Therefore the advice which GAMALIEL (Acts v. ver. 38.) wisely gave to the persecutors of the apostles, might with great propriety be recommended to these railers against Free-Masons. They may assure themselves, that if there was no more in our institution than their little minds suggest, it
would

would have fallen to the ground ages past, but the contrary being the case, they may safely conclude, it will continue to exist notwithstanding any opposition, for ages yet to come.

Perhaps it will be said, that the moral and social principles we profess, are equally necessary to the support of every well regulated society; how then came Masons to appropriate the merit of such principles to themselves? I answer, they are not only deemed necessary, but taught, and brought into practice in the lodge; they are familiarized to us by such a plain, pleasing and peculiar method, that they seem no longer lessons or rules, but become inherent principles in the breast of every Free-Mason. But from the corrupt state and disposition of mankind, there are some who will always make it their business to asperse and ridicule whatever they suspect has the least beauty or excellency in it.

These envious beings, having just sense enough to imagine, that scandal is easier hit off than praise; and that satyr will sooner procure them a name than panegyrick, and looking at all societies through false and narrow mediums, they form judgments of them from their trifling selves; acting in direct contradiction to the apostle's exhortation to the Philippians, "If there be any virtue, if there be any praise, they will condemn those things," notwithstanding the strength of reason which they are accompanied; not-

I

withstanding

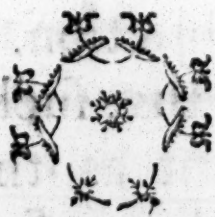
withstanding the apparent benefit and advantage they may bring to mankind ; so little relish have they for things excellent in themselves, so inattentive are they to the force of the clearest reasoning, and so enveloped in ignorance and prejudice, that nothing is sufficient to convince them. I do not mean that ignorance which implies a want of knowledge*, but that affected and presumptuous folly which despises it. And of such SOLOMON says, “ Seest thou a man that despiseth instruction ? there is more hope of a fool than of him.”

If therefore these accusers have any remains of modesty, if the assertors of such calumny can ever blush, they are now put to the trial ; for, whilst they deal thus freely with the principles and proceedings of persons of the greatest honour and distinction, they are only discovering to the judicious part of mankind, the weakness of their heads, and the wickedness of their hearts. How truly do they come under the standard of that description which JUSTUS LIPSIUS, an eminent writer, has given us of this abominable sect.

* The natural and proper effect of a bare want of knowledge is, that men forbear to pass any judgment, upon what they understand not ; and that they neither contend for, nor against any thing, before they have some reason to determine them so to do.

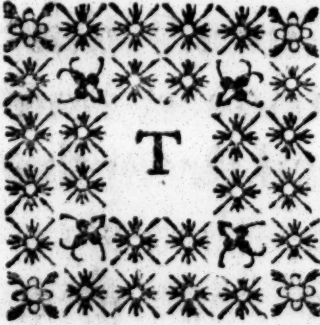
“ Calumny, says he, is a filthy and pernicious infection of the tongue ; generally aimed by the most wicked and abandoned part of mankind, against the most worthy and deserving of esteem, and wounds them unexpectedly. And to whom is it pleasing ? To the most vile, the perfidious, the talkative. But what is its source ? From what origin does it proceed ? From falsehood, as its father ; from envy, as its mother ; and from curiosity, as its nurse ? ”

Would such persons exercise but a very small portion of reason and reflection, they would readily perceive the madness of their attempt to depreciate a society which has ever withstood and repelled every attack made against it ; still acquiring additional honour and strength ; such proceedings affecting it no more, than a javelin thrown by the feeble hand of old age, that never reaches, or at most makes no impression on its destined mark.





C H A P. IV.

 H E last accusation brought against Free and Accepted Masons, which I shall take any notice of, is, that they make use of hieroglyphic figures, parabolical and symbolical customs and ceremonies, secret words and signs, with different degrees of probation peculiar to themselves: These are also censured.

What evil these refined casuists can point out in such proceedings, is not easy to imagine. But I think it no very difficult undertaking to justify them against any objection.

It is well known, that such customs and ceremonies are as antient as the first ages of the world, the philosophers of which practised the method of inculcating their sublime truths and important points of knowledge by allegory and mythology, the better to secure them from descend-
ing

ing into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deserved, and therefore become too familiar, and contemptible ; for which reason they were accustomed to proceed with the utmost care and prudence. And ORIGEN tells us, (*Origen Contra Celsum*) “ The Egyptian philosophers had sublime notions which they kept secret, and never discovered to the people, but under the veil of fables and allegories ; also other eastern nations concealed secret mysteries under their religious ceremonies, a custom still retained by many of them.

An interpretation therefore of these allegories, &c. as they come under my notice, shall be attended to ; and will, I flatter myself, exactly square with the present purpose.

Of all the symbols appropriated to JUPITER, I shall only mention the *crown of rays*, with the *petasus* and *caduceus*, with which he is represented. The first denotes the power of the supreme Being ; the other, that power ought to be accompanied with prudence.

The cock was a symbol peculiar to MERCURY, as expressive of that vigilance which was so very necessary to him, destined to execute many functions ; as sometimes this emblem hath an ear of corn in his bill, it may serve to point out to man, that plenty and happiness will be the consequence of care and attention.

The

The club is the symbol of **HERCULES**, and denotes strength.

The various symbols belonging to the goddess **DIANA**, were oxen, lions, griffins, stags, sphynxes, bees, boughs, roses, &c. which signify in a mystical sense, the universe, with all its productions.

The story of **MINERVA** is entirely allegorical, relating, that **JUPITER** having devoured **METIS** (i. e. prudence) conceived **MINERVA**, and was delivered of her. This symbol means plainly that prudence is wholly in God, and that he produces her externally by the wonderful works constantly manifested in his government of the universe.

It will not be foreign to my subject, to take notice that cities, rivers, regions, and even the various parts of the globe had their proper symbols, which were so many ensigns to distinguish them. Cities were signified by women with towers on their heads: The east is represented by a woman mounted upon a carr, with four horses, rising as they go. The west is signified likewise by a woman in a carr drawn by two horses: The genius that precedes her, together with the horses falling down, by which the west, or sun setting is denoted.

The symbol of **ASIA**, was a woman with a mural crown, holding an anchor, to denote that the way thither was to cross the sea. **AFRICA** was

was represented by a woman with an elephant's trunk on her forehead. Thus were the different parts of the world represented under their respective symbols and hieroglyphicks.

To improve properly on these mystical writings, we must bring them home to ourselves, by way of application.

First in a physical sense ; for under the various names of pagan deities, are concealed the body and substance of natural philosophy : Under allegories, the poets express the wonderful works of nature.

Secondly in an ethical sense ; the scope or intent of mythologists, was not fable, but morality. Their design was to inform the understanding, correct the passions, and guide the will. Examples are laid down to kindle in the mind a candid emulation, leading through the temple of virtue to the temple of honour. They set off in the fullest colours, the beauty of virtue and deformity of vice.

Thirdly in a theological sense ; for let a skilful hand modestly draw aside the veil of poetry, and he will plainly discover the majestic form of divinity. I think it is an assertion of TERTUL-
LIAN (who lived in an early age of Christianity) That many of the poetical fictions had their original from the scriptures. And PLATO is said, by the best authorities, to have derived the sublimest principles of his philosophy, from some
writings

writings of MOSES, which he had met with and studied in the course of his travels in Egypt*. Doubtless as the antients before the invention of letters, expressed their conceptions in hieroglyphicks, so did the poets their divinity, in fables and parables.

We also find, that even when they set up stones in order to compose any memorial, there was something expressive either in the number, of which the monument consisted, or in their shape, or in the order and figure in which they were disposed; of the first kind were the monuments of mount Sinai; (Exod. xxiv. ver 4.) and that at Gilgal, erected by JOSHUA, upon the banks of Jordan; they consisted of twelve stones each, because the people of Israel (for whose sake the altar was built, and the streams of Jordan divided themselves, thereby opening a miraculous passage for the whole nation) were principally classed into twelve tribes (Josh. iv. v. 8.) the same number of stones; and for the above reason were set up in the midst of the place where the ark had rested. (ib. v. 9.)

* Whenever it is asserted that the Pagan accounts of things were borrowed from revelation, recorded in the history of Moses, it must not be understood, that all the fables and fictions of the heathens were borrowed from thence, but only that the truths which appear amongst their fables and fictions (when stript of their mythological disguise) were derived from some traditions they had of a revelation recorded in the sacred history.

Likewise the famous * pillars before SOLOMON'S temple, were not placed there for ornament alone; their signification, use, and mystical meanings

* As there is a seeming contradiction in the accounts of the height of these pillars, it may not be amiss here to reconcile that matter. It is said, *he set them up in the porch of the temple* (1 Kings vii. 21.) and *he made before the house two pillars. And he reared up the pillars before the temple,* (2 Chron. iii. 15. 17.) which expressions taken together sufficiently seem to imply the pillars were before the temple in its porch. But it is not quite so easy to assign the height of them. In one place it is said of SOLOMON, *He cast two pillars of brass, 18 cubits high each.* (1 Kings vii. v. 15.) In another we read, *he made two pillars of thirty and five cubits high.* (2 Chron. iii. v. 15.) This seeming inconsistency, between the two sacred historians, may be easily reconciled, but at the same time it serves to prove they did not combine together, or were corrected or amended by each other. To reconcile this seeming inconsistency, let us only suppose the pedestal or basis of the columns to have been 17 cubits high, this added to the 18 cubits (1 Kings vii. v. 16. Jer. lii. v. 21) for the shaft, will together make exactly 35 cubits, the number mentioned (2 Chron. iii. v. 15.) lastly taking (1 Kings vii. v. 16) five cubits, being the height of the chapter, we shall have the true height of the pillars, viz. 40 cubits. It is true, that in another place (2 Kings xxv. v. 17.) the height of the chapter is said to have been 3 cubits; but here we apprehend we have the dimensions of the chapter only, strictly so called (*Cohereth*, in the Hebrew, or crowning) which is expressed to have been three cubits, but then there is left to be understood, *the wreathing work on it round about*, which was two cubits more, both which sums added, make that of five, the number set down before by the same author.

It

meanings are so well known to the expert Masons, that it would be both unnecessary, as it is improper for me to assign them here; neither are the reasons why they were made *hollow* known to any but those who are acquainted with the *arcana* of this society; though that circumstance so often occurs in scripture.

And with respect to ASSEMBLIES and ESTABLISHMENT among men, they ever had signs and words, symbolical customs and ceremonies, different degrees of probation, &c. &c. this manifestly appears from all histories both sacred and profane.

When the Israelites marched thro' the wilderness, we find that the twelve tribes had between

It is supposed that SOLOMON had respect to the *pillar* of the cloud, and the *pillar* of fire, which went before the Israelites, and conducted them in the wilderness; and was the token of the divine Providence over them: And thus SOLOMON set them up before the temple, hoping and praying that the divine light, and the cloud of GOD's glory, would vouchsafe to enter in there, and that GOD and his providence, would dwell among them in this house. The pillar on the right hand, represented the pillar of the cloud, and that on the left, the pillar of fire. The name of the former signifies, *he will establish*, which intimates GOD's promise to establish the throne of DAVID, and his people ISRAEL. The name of the latter signifies, *herein is strength*; either alluding to the divine promise, in which was all their strength and settlement; or rather, to the ark, which was within the temple, and called *the strength of the Lord*, (2 Chron. chap. vi. ver. 42.)

them,

them, four principal banners or standards ; every one of which had its particular motto ; and each standard also had a distinct sign described upon it. They encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah ; on the west were three tribes under the standard of Ephraim ; on the south were three tribes under the standard of Reuben ; and on the north were three tribes under the standard of Dan ; (Num. 2d.) and the standard of Judah was a lion, that of Ephraim an ox, that of Reuben a man, and that of Dan an eagle. Whence were framed the hieroglyphicks of Cherubims and Seraphims, to represent the people of Israel*.

The antient prophets, when they would describe things emphatically, did not only draw parables from things which offered themselves, as from the rent of a garment, 1 Sam. xv. from the sabbatic year, Isa. xxxvii. from the vessels of a potter, Jer. xviii, &c. but also when such fit objects were wanting, they supplied them by their own actions, as by rending a garment, 1 Kings xi. by shooting, 2 Kings xiii. by making bare their body, Isa. xx. by imposing significant names to their

* A Cherubim had one body with four faces ; the faces of a lion, an ox, a man, and an eagle, looking to the four winds of heaven, without turning about, as in Ezekiel's vision, chap. i. And the four Seraphims had the same four faces with four bodies, one face to each body.

fons, Isa. viii. Hof. i. hiding a girdle in the bank of Euphrates, Jer. xiii. by breaking a potter's vessel, Jer. xix. by putting on fetters and yokes. Jer. xxvii. by binding a book to a stone, and casting them both into Euphrates, Jer. li. by besieging a painted city, Ezek. iv. by dividing hair into three parts, Ezek. v. by making a chain, Ezek. vii. by carrying out household stuff, like a captive and trembling, Ezek. xii. &c. by which kind of types the prophets of old were accustomed to express themselves.

Thus having, in an ample manner, set forth the antiquity, meaning and propriety of the use of hieroglyphicks, symbols, allegory, &c. from the earliest times, and among the wisest and best of men, if such customs have been retained by this antient and venerable institution, strange indeed, and destitute of reason and justice must they appear, who should make the least objection to such proceedings; such mistaken censurers should be left to the enjoyment of their own ignorance, malevolence and detraction.

The book of Judges informs us, that the Gileadites, made use of an expressive and distinguishing mark, when pursued over the river Jordan by the Ephraimites.

The Essenes among the Jews (a sort of Pythagoreans) also conversed one with another, by signs and words, which they received on their admission, and which were preserved with care and reverence, as the great characteristick of that sect.

The

The * Greeks likewise had a particular method, which before an engagement, was adopted by the general and officers, and by them communicated to the whole army, as a mark of distinction to know friends from enemies. It commonly contained some good omen, or the name of some deity worshipped by their country; or some hero from whom they expected success in their enterprizes. And it is judiciously remarked by LAERTIUS, that as generals use watch-words in order to discover their own soldiers from an enemy (practised in all armies and garrisons at this day.) So it is necessary to communicate to the members of a society certain distinctions whereby they may discover strangers from individuals of their own sect.

And is it not within the reach of every one's observation, that there is a meaning in many acts and gestures; and that nature has endowed mankind with particular motions to express the various intentions of the mind. We all understand † weeping, laughing, shrugs, frowns, &c. as forming a species of universal language. Applications are many times made, and a kind of dia-

* But their indiscretion in too frequently questioning one another, without proper caution, oft caused great confusion among themselves, and discovered the word at last to their enemies.

† Tears have the weight of a voice. OVID.

logue maintained only by the casts of the eye * and motions of the adjacent muscles; and we read even of *feet that speak*†; of a philosopher, who answered an argument only by getting up and walking‡.

Bending the knees, in adoration of the Deity, is one of the most antient customs, among men. Bowing, or prostrating the body, is a mark of humiliation. Even joining right hands, is a pledge of fidelity; for *Valerius Maximus* tells us, that the antients had a moral deity, whom they called *FIDES*, a goddess of honesty or fidelity, and adds, when they promised any thing of old, they gave their hand upon it (as we do now) and therefore she is represented as giving her hand, and sometimes as only two hands conjoined. *Chartarius* more fully describes this, by observing, that the proper residence of faith or fidelity, was thought by the antients to be in the right hand. And therefore this deity, he informs us, was sometimes represented by two right hands joined together; sometimes by two little images shaking each other's right hand; so that the right hand was by them held sacred, and was symbolically made use of in a solemn manner to denote fidelity. And we read in the

* The eyes, the eye-brows, the forehead, in a word, the whole countenance is a certain tacit speech of the mind. *Cic.*

† *H: speaketh with his feet.* (*Prov. chap. vi. ver. 13.*)

‡ *Sextus Empiricus.*

book of Ruth, of particular customs practised among the Israelites, whenever they meant to confirm any compact they entered into.

With respect to PROBATIONARY DEGREES, the instances that might be produced of the antiquity, necessity, and general use of them, would fill a large volume ; suffice it here to mention the following.

The philosophers inform us, that the Egyptian King XOPPER, commanded, that the secret of which he was possessed, should not be divulged to any but those who were found skilful in every step they advanced : Also the great heathen King XOPHOLET, ordered the grand secret of which he was possessed, to be revealed to none, but to those who after thorough examination, were found to be worthy ; and inflicted disgrace and severe punishments on those who should transgress this law.

And if we examine the customs of the Jews, we shall see that the Levites had the several degrees of initiation, consecration and ministration. And in their grand *sanhedrim*, they had also three chief officers, the principal, vice principal, and the *chacam*, (i. e. wise man) the last two were called assistant counsellors. Their pupils were divided into three distinct classes, who according to their abilities were from time to time elected to fill up the vacant offices in this great assembly.

About the time of our SAVIOUR's nativity, the eastern schools used a set form of discipline.
The

The scholar was first termed disciple, in respect of his learning; a junior in respect of his minority; Bachur (i. e. one chosen or elected) in respect of his election, and co-aptation into the number of disciples. And after he had proved himself a proficient in their studies, and was thought worthy of some degree, by imposition of hands, he was made a graduate.

At the east end of every school or synagogue, the Jews had a chest called Aaron (or ark) in which was locked up the pentateuch in manuscript, wrote on vellum, in square characters, which by express command, was to be delivered to such only as were found to be wise among them (2 Esdr. c. xiv. v. 16.) This method of proceeding was also observed at the building of SOLOMON'S temple, when we know the craftsmen were not to be made Masters, until that glorious edifice should be compleated, that so they might acquire competent skill, and be able to give AMPLE PROOF of their qualifications.

Pythagoras, who flourished above 500 years before Christ, never permitted a pupil to speak in his school, till he had undergone a probation of five years silence.

The Essenes* already mentioned, had the following

* The Essenes were men of excellent morals, eminent for their justice beyond either Greeks or barbarians, as a virtue that had been a long time their application and study. JOSEPHUS lib. 18. c. 12. 'tis

lowing customs, when a person desired admittance into their society : He was to pass through proper degrees of probation, before he could be a Master of their mysteries ; when he was received into the class of novices, he was presented with a white garment, and when he had been long enough to give some competent proof of his secrecy and virtue, he was admitted to further knowledge, but still he went on with the trial of his integrity and good morals : And at length, being found worthy in every respect, was fully admitted into their mysteries ; but before he was received as an established member, he was first to bind himself by solemn obligations and professions, to do justice, to do no

'Tis remarkable, that of the three famous sects among the Jews, in the days of our Lord, Pharisees, Sadducees and Essenes we find, though the first two were censured by him, the Essenes were not.

It is further related of this sect, *they were above all others strict observers of the Sabbath-day ; on it they would dress no meat, light no fire, remove no vessels out of their places. &c.* (Josephus, de Bello. lib. 1. c. 7.) Nay more, they observed every seventh week a solemn pentecost (Philo. de vita contemplat.) And if Jews, without any divine injunction in this particular, could so religiously observe the Sabbath, how must Christians stand condemned, who in flat disobedience to the command of an omnipotent God will not devote so much as one day in seven to honour him who gives them all things ? All Free and Accepted Masons well know how great a violation of our principles every instance of such conduct is. And every true Brother will be careful not to offend herein. FOR BY THE FRUIT THE TREE IS KNOWN.

L

Wrong,

wrong, to keep faith with all men, to embrace the truth, to keep his hand clear from fraudulent dealings, not to conceal from his fellow-professor, any of the mysteries, nor to communicate them to the profane, though it should be to *save his life*; to deliver nothing but what he received, as well as to endeavour to preserve the principles that he professed. Every member eat and drank at one common table, and any Brethren of the same fraternity, who came from places ever so remote, were sure to be received at their meetings. (Philo. de Vit. contemplat. Joseph. antiqu. l. 8. c. 2.)

And it may be further remarked of the Jews, that in the feast of the seventh month, the High Priest was not even permitted to read the law to the people until he had studied it seven days, viz. upon the fourth, fifth, sixth, seventh, eighth, ninth, and tenth days, being attended by some of the priests to hear him perform, and to judge of his qualification for that purpose. (Vide * Sir ISAAC NEWTON's Observations on the Apocalypse of ST. JOHN.)

The above proceeding is so far from being novel, that it is practised in our own nation even at this day, in the learned societies of every denomination: For instance, in academical degrees there are, batchelor, master, doctor; in the church,

* These *seven days* are alluded to, by the Lamb's opening the *seven seals* successively.

the several orders of deacon, priest, and bishop ; in the municipal law, those of student, barrister and serjeant ; in the civil law and physick, student, batchelor and doctor ; in each of these the disciple or scholar undergoes proper examinations, and must, or at least ought, to be found well qualified prior to his admission to a superior rank.

And as FREEMASONRY is in like manner a progressive science, not to be perfectly attained but by time, patience, and application, how necessary is it, that testimonies of proper qualifications should be required for the respective degrees, before the candidate can attain them ; both in regard to science and morality ; as the honour of the institution should always be a principal object in view to every Free and Accepted Mason, who ought to be well instructed in the scientific knowledge and moral and social virtues peculiar to an inferior*, ere he will be admitted to the more

* Was a contrary practice to be adopted in our gradations in the craft, and subsequent degrees should be conferred without taking due time to make proper trial of the abilities, proficiency and morality of the candidate ; no one acquainted with our constitution, would hesitate a moment, to pronounce such practice an evident violation of its principles : And should that ever prove to have been the case, it is hoped, those who erred therein, will inform themselves of the great impropriety of such proceedings ; and think it a duty which they owe to the society and to their own honour, to discontinue such practice, or they will give cause to suspect that they wish not to regulate their proceedings by the true plan of Masonry.

sublime truths of the perfect and well qualified MASON.

The nature of my design leads me in the next place to the consideration of the name which has been adopted by our institution, from its first establishment; and to inform the unlettered or inattentive Brother, that this did not arise merely from our skill in architecture, or the principles of building, but from a more comprehensive acquaintance and knowledge of the sublimest principles of philosophy and moral virtues; which however excellent they may be in the opinion of the learned and judicious part of mankind, cannot be indiscriminately revealed to every one; lest, instead of that respect which they require, for want of right understanding, and a sound mind, they might not produce their just and necessary consequences; as even the purest morality and wisest systems, have been too often ridiculed by the folly or perverseness of weak or wicked men.

Therefore the name of Mason is not to be considered in the contracted implication of a builder of habitations, &c. But figuratively* pursuant to the method of the antient society on which this institution is founded; and taken in this sense, a Mason is one who by gra-

* The apostles also frequently made use of this term in the like sense, Acts xx. ver. 32. Ephes. ii. ver. 22.

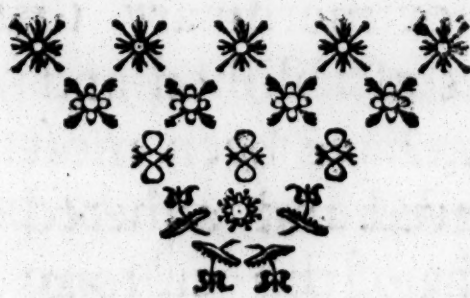
dual advances in the sublime truths and various arts and sciences which the principles and precepts of Freemasonry tend to inculcate and establish, is raised by regular courses to such a degree of perfection, as to be replete with happiness himself, and extensively beneficial to others.

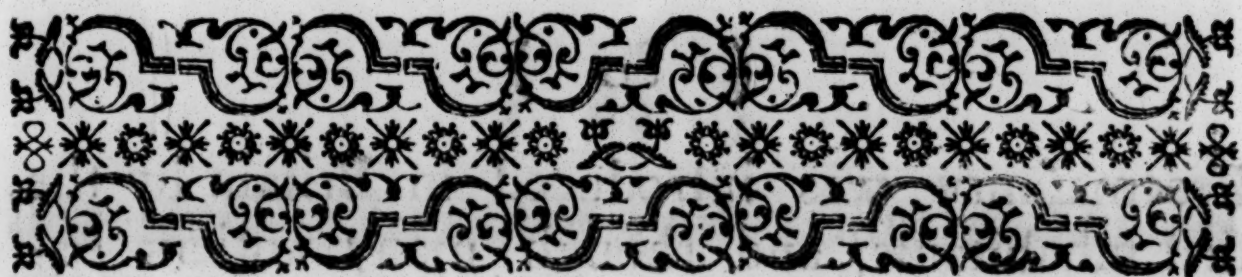
As to the appendage free, that evidently owed its rise to the practice of the antients, who never suffered the liberal arts and sciences to be taught to any but the free-born.

I now presume I have sufficiently exposed and everted all the foregoing allegations. And having also traced back to earliest ages, the use and meaning of symbols and hieroglyphicks, and likewise fully demonstrated the original intention and use of allegorical figures and ceremonies, and the reasonableness and necessity of progressive degrees in the pursuit of every art and science, no unprejudiced person will think it extraordinary that those customs and ceremonies established and connected with our institution, have been most sacredly and inviolably preserved and adhered to by us to this day. But what such customs and ceremonies are, for what ends and purposes used, never can be known except to true and lawful Brethren.

Therefore, however anxious and restless the busy and invidious may be, and whatever attempts they may make to traduce our institution and proceedings, or discover our mysteries, all their endeavours

endeavours will prove ineffectual. They will still find, that the only means to attain to the knowledge of our mysteries, are abilities, integrity, firmness, and a due and constant perseverance in the great duties of moral and social life, in principles of religion and virtue, and whatever is commendable and praise-worthy. THESE are the steps, and this the clue that will lead and direct the practisers of such excellencies to the heights of Freemasonry; and while they adhere to them, will effectually secure them favour and esteem from every able and faithful Brother, and the warmest approbation and satisfaction from their own hearts.





A P P E N D I X.

HAVING shewn at what period, and on what plan, FREEMASONRY first became a regular institution, I refer my readers to our book of excellent constitutions (which no lodge ought to be without) for a particular account of its progress in the various parts of the globe ever since. But as many may not have time and opportunity to consult so ample a relation, I shall, for the benefit of such, take some notice here of the first establishment of Masonry in this kingdom.

And notwithstanding the obscurity which envelops the history of the early ages of our country, various * circumstances contribute to prove that

* The remains of antient architecture of much earlier date than the Romans, the usages and customs of the Druids, so exactly agreeable to the usages of this institution, which probably they gathered from the Magians, &c.

Freemasonry was introduced in Britain by the first inhabitants, and though many antient records of this institution were either lost or destroyed in the wars of the Saxons and Danes, yet we are still possessed of ONE, which testifies that so far back as the reign of King ATHELSTONE, this fraternity were restored to, and confirmed in their antient rights and privileges, by a new charter or royal grant of that King, which is recorded in the old constitution, and relates that “ King ATHELSTONE, the grandson of ALFRED the Great, a mighty architect, the first anointed King of England, and who translated the Holy Bible into the Saxon tongue, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times, who also prevailed with the King to improve the constitution of the English lodges, according to the foreign model, and to encrease the wages of working masons. That the said King’s brother, Prince EDWIN, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said craft, and the honourable principles whereon it is founded, purchased a free charter of his father for the Masons to have a correction among themselves (as it was antiently expressed) or a freedom and power to regulate themselves, to amend

amend what might happen amiss within the craft, and to hold a yearly communication, and general assembly.

That accordingly Prince EDWIN summoned all the Masons in the realm, to meet him in a congregation at York, in June, A. D. 926. who came and composed a general or grand lodge, of which he was Grand Master: And having brought with them all the old writings and records of the craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof, that assembly framed the constitutions and charges of an English lodge; made a law to preserve and observe the same in all time coming, and ordained good pay for the working masons."

And the craft was greatly encouraged by the Saxon and Danish Monarchs; and other eminent and wealthy personages in succeeding ages; and wholesome laws and regulations were occasionally made and established to promote and render permanent the prosperity, honour and harmony of the fraternity. For it is also recorded, that in the glorious reign of King EDWARD the Third, who became the patron of arts and sciences, the charges and regulations of Masons were, "revised and meliorated, and several new regulations were ordained;" from which time to the reign of King HENRY the Sixth, Masonry continued in a flourishing state, lodges and communications being more frequently held than ever, and tran-

M

quility,

quility, joy and felicity, universally abounded amongst them.

This happy situation of the society proved a sufficient incitement with the commons of that day to attempt its overthrow, by a general suppression of their lodges and communications; and taking advantage of the King's minority, in the third year of his reign, and the fourth of his age, an act was passed to prohibit, *their confederating in chapters or congregations*. But the prudent and upright deportment of the Brotherhood, and the excellence of their principles, precepts, and regulations, had gained them such universal esteem, and good-will, that this severe edict, the effect of envy and malevolence, in this arbitrary set of men, was never once executed, nor did it in the least intimidate the Masons from holding their assemblies, or cause them to take any steps to get it repealed; conscious of their own integrity, they dreaded not its force; on the contrary, we find, that in the minority of the same King, a very respectable lodge was held at Canterbury, and that a coat of arms, much the same with that of the London company of freemen-masons, was used by them; whence it is natural to conceive, that the said company is descended of the antient fraternity; and that in former times, no man was made free of that company, until he was initiated in some lodge of Free and Accepted Masons, as a necessary qualification.

fication*. And it not only appears, that before the troubles which happened in the reign of this unfortunate Prince, Free-Masons were universally esteemed, but even King HENRY himself was made a Mason in the year 1442, and many Lords and gentlemen of the court, after his example, solicited and obtained admission into the fraternity. And by what follows, we find how very intent this Prince was to acquire some knowledge of the fundamental principles, history and traditions of the royal art, even before he was initiated; and from whence may also be gathered many of the original principles of the antient society, on which the institution of Freemasonry was ingrafted.

No doubt but every reader will feel some satisfaction in looking over this antique relation, though none more so than the true and faithful Brother, in observing the glimmering conjectures of an unenlightened person, upon the fundamental principles, history and traditions of the royal art, though a philosopher of as great merit and penetration as this nation ever produced.

* This is the constant practice at this day amongst the operative masons in our sister kingdom, Scotland.

*A letter from the learned Mr. John Locke, to the
Right Hon. Thomas Earl of Pembroke, with
an old manuscript on the subject of Freemasonry.*

6th May, 1696.

MY LORD,

I Have at length, by the help of Mr. Collins, procured a copy of that M. S. in the Bodleian library, which you were so curious to see: And, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The M. S. of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more antient by about 100 years: For the original is said to have been the hand-writing of K. Henry VI. Where that Prince had it, is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the King) of some one of the Brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: But I must not detain your Lordship longer, by my preface, from the thing itself.

Certayne

Certayne questyons, with awnsweres to the same,
concerning the mystery of Maconrye; writ-
tene by the hande of Kynge Henrye the sixthe
of the name, and faithfullie copyed by me (1)
Johan Leylande antiquarius, by the com-
maunde of his (2) highnesse.

They be as followeth,

Quest. **W**HAT mote ytt be? (3)

Ans. Ytt beeth the skylle of na-
ture, the understondynge of the myghte that
ys hereynne, and its sondrye werckynges; son-
derlyche, the skylle of rectenyngs, of waigh-
tes and metynges, and the treu manere of fa-
connyng al thynges for mannes use, headlye,
dwellynge, and buyldynges of alle kindes, and al
odher thynges that make gudde to manne.

(1) *John Leland* was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) *His Highnesse*, meaning the said King Henry VIII. Our Kings had not then the title of Majesty.

(3) *What mote ytt be?* That is, what may this mystery of Masonry be? The answer imports, that it consists in natural, mathematical and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they should conceal.

Quest.

Quest. Where dyd ytt begyne?

Ans. Ytt dyd begynne with the (4) fyrste menne yn the este, which were before the (5) ffyrste manne of the west, and comynge westlye, ytt hathe brought herwyth alle comfortes to the wyld and comfortlesse.

Quest. Who dyd bringe that westlye?

Ans. The (6) Venetians, whoo beyng grate merchandes, comed ffyrste ffromme the este ynn Venetia, for the commodytie of marchaundyngynge beith este and weste, bey the redde and myddelonde sees.

Quest. Howe comede ytt yn Engelande?

(4) (5) *Fyrste menne yn the Este, &c.* It should seeme by this that Masons believe there were men in the east before Adam, who is called the ffyrste manne of the west; and that arts, and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China, and the Indies.

(6) *The Venetians, &c.* In the time of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the antients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

Ans.

Ans. Peter Gower (7) a Grecian, journeyedde
ffor kunnyng yn Egypte, and yn Syria, and yn
everyche londe whereas the Venetians hadde
plauntedde Maconrye, and wynnynge entraunce
yn al lodges of Maconnes, he lerned muche, and
retournedde, and woned yn Grecia magna (8)
wachfynge, and becommynge a myghtye (9)
wyseacre,

(7) *Peter Gower.* This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis, he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also, made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the XLVII. proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion Hall.

(8) *Grecia Magna*, a part of Italy formerly so called, in which the Greeks had settled a large colony.

(9) *Wyseacre.* This word at present signifies simpleton, but, formerly had a quite contrary meaning. Weisager in the old Saxon, is philosopher, wiseman or wizard, and having

wyseacre, and greatlyche renowned, and her he framed a grate lodge at Groton (10) and maked many Maconnes, some whereoffe dyd journey yn Fraunce, and maked many Maconnes, wherefromme, yn proceffe of tyme, the arte passed yn Engelande.

Quest. Dothe Maconnes descouer here artes unto odhers?

Ans. Peter Gower whenne he journeyedde to lernne, was ffyrste (11) made, and anonne tech-edde; evenne soe shulde all odhers beyn recht. Natheles (12) Maconnes haueth always yn everyche tyme from tyme to tyme communycatedde

ing been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus, Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has by the same method of irony, given a general name to modern dunces.

(10) *Groton*. Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) *Fyrste made*. The word *made* I suppose has a particular meaning among the Masons; perhaps it signifies, initiated.

(12) *Maconnes haueth communycatedde*. &c. This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

to mannkynde soche of her secrettes as generallyche myghte be usfulle; they haueth kepēd backe soche allein as shulde be harmefulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joinedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytie comyng to the confrerie herfromme.

Quest. Whatte artes haueth the Maconnes techedde mankynde?

Ans. The artes (13) agricultura, architectura, astronomia, geometria, numeres, musica, poese, kymistry, governmente, and relygyonne.

Quest. Howe commethe Maconnes more teachers than odher menne?

Ans. The hemselfe haueth allein in (14) arte of fynding neue artes, whyche arte the

(13) *The artes, agricultura, &c.* It seems a bold pretence this of the Masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd, is, that they reckon religion among the arts.

(14) *Arte of fynding neue artes.* The art of inventing arts, must certainly be a most useful art. My Lord Bacon's *Novum Organum* is an attempt towards something of the same kind. But I much doubt, that if ever the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences, generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

ffyrste Maconnes receaued from Godde ; by the whyche they fyndethe whatte artes hem plefethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelythe bey chaunce, and therefore but lytel I tro.

Quest. Whatte dothe the Maconnes concele and hyde ?

Answ. They concelethe the art of ffyndynge neue artes, and thattys for her own proffytte, and (15) preise : They concelethe the art of kepynge (16) secrettes, thatt soe the worlde mayeth nothings concele from them. They concelethe the art of wunderwerckynge, and of foresayinge thynges to come, thatt so thay same artes may not be usedde of the wyckedde to an euyell ende ; they also concelethe the (17) arte of chaunges, the wey of wynnynge the

(15) *Preise.* It seems the Masons have great regard to the reputation as well as the profit of their order ; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

(16) *Arte of keeping secrettes.* What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have : For though, as some people suppose, they should have no secret at all, even that must be a secret which being discovered, would expose them to the highest ridicule ; and therefore it requires the utmost caution to conceal it.

(17) *Arte of chaunges.* I know not what this means, unless it be the transmutation of metals.

facul-

facultye (18) of Abrac, the skylle of becommynge gude and perfyghte wythouten the helpynges of fere, and hope; and the universelle (19) longage of Maconnes.

Quest. Wylle he teche me thay same artes?

Answ. Ye shalle be techedde yff ye be warthe, and able to lerne.

Quest. Dothe all Maconnes kunne more then odher menne?

Answ. Not so. Thay onlyche haueth recht and occasyonne more then odher menne to kunne, but many doeth fale yn capacity, and

(8) *Facultye of Abrac.* Here I am utterly in the dark:

(19) *Universelle longage of Maconnes.* An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomines, among the an'ient Romans, who are said to be able, by signs only, to expresse and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told, that this is not the case with all Masons; for though these arts are among them, and all have a right and opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts and secrets, that which I desire most to know is, *The skyle of becommynge gude and perfyghte*; and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "The better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

manye more doth want industrye, thatt ys per-
necessary for the gaynyng all kunnyng.

Quest. Are Maconnes gudder men then od-
hers?

Ans. Some Maconnes are not so vertuous as
some other menne; but yn the moſte parte,
they be more gude than they woulde be yf
they war not Maconnes.

Quest. Doth Maconnes love eithher odher
myghtylye as beeth ſayde?

Ans. Yea verylyche, and yt may not odher-
wiſe be: For gude menne and treu, kennynge
eithher odher to be ſoche, doeth always love
the more as they be more gude.

[Here endethe the queſtycynnes, and awnſwers.]

I know not what effect the ſight of this old
paper may have upon your Lordſhip; but for
my own part I cannot deny, that it has ſo much
raiſed my curioſity, as to induce me to enter my-
ſelf into the fraternity, which I am determined
to do (if I may be admitted) the next time I
go to London, and that will be ſhortly.

I am, my Lord,

Your Lordſhip's moſt obedient,

And moſt humble ſervant,

JOHN LOCKE.

A Gloſ-

*A Glossary to explain the old words in
the foregoing manuscript.*

A L L E I N, only	Myddlelonde, Mediter-
Always, always	anean
Beithe, both	Myghte, power
Commoditye, conveni-	Occasyonne, opportu-
ency	nity
Confrerie, fraternity	Oder, or
Faconnyng, forming	Onelyche, only
Fore-sayinge, prophecy-	pernecessarye, absolutely
ing	necessary
Freres, brethren	Preise, honour
Headlye, chiefly	Recht, right,
Hem plesethe, they	Reckenynge, numbers
please	Sonderlyche, particularly
Hemselfe, themselves	Skylle, knowledge
Her, there, their	Wacksynge, growing
Hereynne, therein	Werck, operation
Herwyth, with it	Wey, way
Hlopyng, beneficial	Whereas, where
Kunne, know	Woned, dwelt
Kunnynge, knowledge	Wunderwerckynge.
Make gudde, are beni-	working miracles
ficial	Wylde, savage
Metynge, measures	Wynnynge, gaining
Mote, may	Ynn, into

It would be next to an impossibility to enumerate all the Royal, Noble, and eminent personages, who have thought it no diminution of their dignities to protect and patronize the craft, and to preside as **GRAND MASTERS** over the fraternity in different parts of the globe. However, the following catalogue of those who have sat in **SOLOMON'S** chair in this kingdom*, together with their **DEPUTIES** and provincial **GRAND MASTERS** for near 50 years past, may not be unacceptable to the reader, and at the same time must put to silence and shame any who look upon Freemasonry, as a trifling institution.

1721. John Montague, Duke of Montague, Grand Master.

John Beal, Dr. of Physic, Deputy Grand Master.

1722. Philip Wharton, Duke of Wharton, Grand Master.

J. Theo. Desaguliers, L. L. D. and F. R. S. Deputy Grand Master.

1723. F. Scott, E. of Dalkieth, late Duke of Buccleugh, Grand Master.

J. Theo. Desaguliers, L. L. D. and F. R. S. Deputy Grand Master.

1724 C. Lenox, Duke of Richmond, Lenox, and Aubigny, Grand Master.

* For the Grand Masters in Scotland, vide further on.

Martin Folkes, Esq; Deputy Grand Master.

1725. J. Hamilton, Lord Paisley, now E. of Abercorn, Grand Master.

J. Theo. Desaguliers, L. L. D. and F. R. S. Deputy Grand Master.

1726. William Obrian, Earl of Inchiquin, Grand Master.

William Cowper, Esq; Deputy Grand Master.

1727. Henry Hare, Lord Coleraine, Grand Master.

Alexander Chocke, Esq; Deputy Grand Master.

1728. James King, Lord Kingston, Grand Master.

Nathaniel Blackerby, Esq; Deputy Grand Master.

1729-30. Thomas Howard, Duke of Norfolk, Grand Master.

Nathaniel Blackerby, Esq; Deputy Grand Master.

1731. T. Cooke, Lord Lovel, afterwards Earl of Leicester, Grand Master.

Thomas Batson, Esq; Deputy Grand Master.

1732. Anthony Brown, Lord Visc. Montacute, Grand Master.

Thomas Batson, Esq; Deputy Grand Master.

1733. James Lyon, Earl of Strathmore, Grand Master.

Thomas Batson, Esq; Deputy Grand Master.

1734. John Lindsay, E. of Crawford, Premier Earl of Scotland, Grand Master.

Sir Cecil Wray, Bart. Deputy Grand Master.

1735.

1735. Thomas Thynne, Lord Visc. Weymouth, Grand Master.

John Ward, Esq; Deputy Grand Master.

1736. John Campbell, Earl of Loudoun, Grand Master.

John Ward, Esq; Deputy Grand Master.

1737. Edward Bligh, Earl of Darnley, Grand Master.

John Ward, Esq; Deputy Grand Master.

1738. H. Bridges, Marq. of Carnarvon, now D. of Chandos, Grand Master.

John Ward, Esq; Deputy Grand Master.

1739. Robert Raymond, Lord Raymond, Grand Master.

William Græme, Dr. of Physic, Deputy Grand Master.

1740. John Keith, E. of Kintore, Grand Master.

William Græme, Dr. of Physic, Deputy Grand Master.

1741-2. J. Douglass, E. of Morton, Knight of the Thistle, Grand Master.

Martin Clare, M. A. and F. R. S. Deputy Grand Master.

1743-4. John Ward, now Lord Viscount Dudley and Ward, Grand Master.

Sir Robert Lawley, Bart. Deputy Grand Master.

1745-6. Thomas Lyon, Earl of Strathmore, Grand Master.

William Vaughan, Esq; Deputy Grand Master;

1747-8

1747-8. James Cranstoun, Lord Cranstoun, Grand Master.

Edward Hody, Dr. of Physic; and F. R. S. Deputy Grand Master.

1749-50-1. William Byron, Lord Byron, Grand Master.

Fotherley Baker, Esq; Deputy Grand Master.

1752. John Proby, Lord Carysfort, Grand Master.

Thomas Manningham, Dr. of Physic, Deputy Grand Master.

1754. James Bridges, Marq. of Carnarvon; (son and heir to Henry Duke of Chandos, formerly Grand Master) Grand Master.

Thomas Manningham, Dr. of Physic, Deputy Grand Master.

1757. Sholto Charles Douglass, Lord Aberdeen, now Earl of Morton, Grand Master.

Mr. John Revis, Deputy Grand Master.

1762. Washington Shirley, Earl Ferrers, Grand Master.

Mr. John Revis, Deputy Grand Master.

1764. Cadwallader, Lord Blaney, Grand Master.

Col. John Salter, Deputy Grand Master.

1767. Henry Bridges, Duke of Beaufort, Grand Master.

The Honourable Charles Dillon, Esq; Deputy Grand Master.

DEPUTATIONS for PROVINCIAL
GRAND MASTERS were granted,

In 1726, by Lord Paisley, Grand Master,
To Sir Edward Mansell, Bart. for South Wales.
Hugh Warburton, Esquire, for North Wales.

In 1728, by Lord Kingston, Grand Master,
To George Pomfret, Esquire, for Bengal, in
the East-Indies.

In 1729, by the Duke of Norfolk, Grand
Master,
To Captain Ralph Farwinter, for the East-In-
dies.

Monsieur Thuanus, for the Circle of Lower
Saxony.

Mr. Daniel Cox, for New-Jersey, in America.

In 1731, by Lord Lovell, late Earl of Leices-
ter, Grand Master,
To Captain John Phillips, for all the Russias.
Captain James Commerford, for the Province
of Andalusia, in Spain.
Sir Edward Matthews for Shropshire.

In 1734, by the Earl of Crawford, Grand
Master,
To Edward Entwizle, Esquire for Lancashire.
Joseph Laycock, Esquire for Durham.
Matthew Ridley, Esquire, for Northumberland.

In 1736, by the Earl of Loudoun, Grand Master,
To Robert Tomlinson, Esquire, for N. England.
John Hammerton, Esquire, for South Carolina.

David

David Creighton, M. D. for Cape Coast in Africa.

In 1737, by the Earl of Darnley, Grand Master,
To James Watson, Esquire, for the Island of Montserrat.

George Hamilton, Esquire, for the State of Geneva.

Henry William Marshalch, Esquire, Hereditary Marschal of Thuringia, for Upper Saxony.

William Douglas, Esquire, for the Coast of Africa and Islands of America, where no particular deputation had been granted.

Richard Riggs, Esquire, for New-York.

In 1738, by the Marquis of Carnarvon, now Duke of Chandos, Grand Master,

To William Horton, Esquire, for the West Riding of the County of York.

His Excellency Governor Matthew, for the Leeward Islands.

In 1739, by Lord Raymond, Grand Master,
To the Marquis Des Marches, for Savoy and Piedmont.

In 1740, by the Earl of Kintore, Grand Master,
To his Excel. James Keith, for all the Russias.

Matthew Albert Luttmann, Esquire, for Hamburg, and the Circle of Lower Saxony.

Edward Rooke, Esquire, for the West Riding of the County of York, in the room of William Horton, Esquire deceased.

Thomas Baxter, Esquire, his Majesty's Attorney-General, for the Island of Barbadoes, and of the Islands to the windward of Guadaloup.

In 1742, by Lord Ward, now Viscount Dudley, Grand Master,
To Mr. William Ratchdale, for the County of Lancaster.

Ballard Beckford, George Hynde, and Alexander Crawford, Esquires, for the Island of Jamaica.

Thomas Oxnard, Esquire, for North-America.

In 1744, by the Earl of Strathmore, Grand Master,
To Alured Popple, Esquire, for Bermudas.

In 1746, by Lord Cranstoun, Grand Master,
To Captain Commins, for Cape-Breton and Louisburgh.

In 1747, 1748, 1749, 1750, 1751, by Lord Byron, Grand Master,

To William Allen, Esquire, Recorder, of Philadelphia, for Pennsylvania, in America.

Count Dennefskiold Laurwig, for Denmark and Norway.

Lieutenant Colonel James Adolphus Oughton, for the Island of Minorca.

Francis Goelet, Esquire, for the Province of New-York.

In 1752, 1753, by L. Carysfort, Grand Master,
To William Pye, Esquire, for the County of Cornwall. James

James Montrifor, Esquire, for Gibraltar.
His Excellency Governor Tinker, for the
Bahama Islands.

Sir Robert de Cornwall, Baronet, for the
Counties of Worcester, Gloucester, Salop,
Monmouth, and Hereford.

George Harrifon, Esquire, for the Province
of New-York.

Thomas Dorree, Esquire, for Guernsey, Jer-
sey, Alderney, Sark, and Arme, in the
British Channel.

In 1754, 1755, by the Marquis of Carnar-
von, Grand Master,

To Peter Leigh, Esquire, Chief Justice of
South-Carolina, for South-Carolina.

David Jones Gwynne, of Talliaries, Esquire,
for South-Wales, in the room of Sir Ed-
ward Mansell.

The Reverend and Honourable Frances Byam,
D. D. for Antigua.

The Honourable Roger Drake, Esquire, at
Bengal, for East-India.

Jeremiah Gridley, Esquire, for all North-
America, where no Provincial is appointed.

William Maynard, Esquire, for Barbadoes,
and all other his Majesty's Islands to the
windward of Guardaloup.

Edward Galliard, Esquire, for St. Eustatius,
Saba, and St. Martin, Dutch Carribbee
Islands in America.

John

John Head, Gent. Collector of the Customs at Scilly, for Scilly, and the adjacent Islands.

Jobst Anthony Hinuber, for all his Majesty's Dominions in Germany, with a power to choose Successors.

John Page, of Hawthorn, Esquire, for the County Palatine of Chester, and the City and County of Chester.

In 1758, 1759, 1760, by Lord Aberdour, Grand Master,

To William Jarvis, Esquire, for Antigua.

Edward Bacon, Esquire, for Norwich, and the County of Norfolk.

James Bradford, Esquire, for the Bahama Islands.

Gottfried Jacob Jenisch, M. D. for Hamburgh and Lower Saxony.

John Smith, Esquire, for the County of Lancaster.

Grey Elliot, Esquire, for Georgia.

In 1761, 1762, by Lord Carysfort, Grand Master,

To William Vaughan, Esquire for North-Wales.

John Lewis, for Andalusia, and places adjacent.

Benjamin Smith, Esquire, for Carolina.

Thomas Marriott Perkins, Esquire, for the Musqueta Shore.

In

In 1763, by Earl Ferrers, Grand Master,
To Cutting Smith, Esquire, for East-India.

Thomas Marriott Perkins, Esquire for Jamaica.

In 1764, 1765, by Lord Blaney, Grand Master,

To Captain John Blewitt, for East-India, where no other is appointed.

Doctor Dyonysius Manasse, for Armenia.

George Augustus, Baron of Hammerstein, for Westphalia.

James Ted, Esquire, for Bombay.

Ernest Siegmund de Lestwitz, for the Dukedom of Brunswick.

His Excellency Robert Melville, Esquire, for the Greater and Lesser Granadoes, St. Vincent, Dominica, Tobago, &c.

Millborne West, Esq; for Canada.

John Stone, Esquire for Barbadoes.

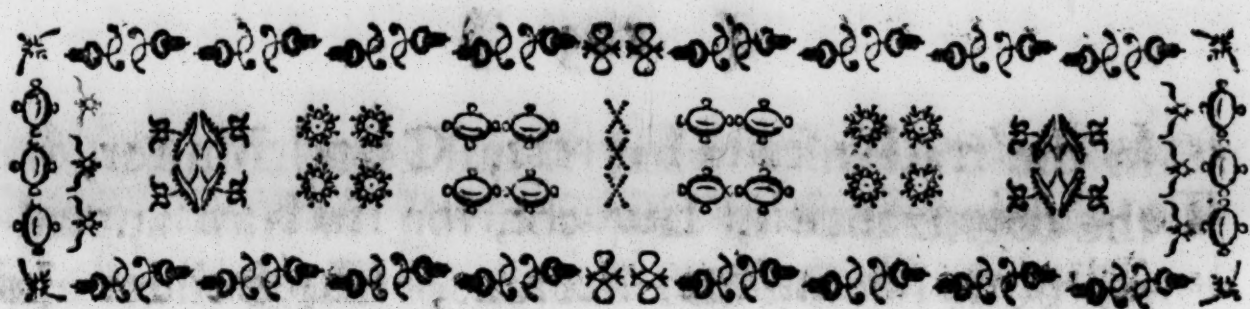
John George Henry Count de Werthen, for Upper Saxony.

In 1767, by his Grace Henry Duke of Beaufort, Grand Master.

John Smith, Esquire, (Member of Parliament) for Somersetshire,

The Honourable Boyle Walsingham, (Member of Parliament) for Kent.

J. J. De Vignoles, for foreign lodges, where no Provincial is appointed.



*An Account of the Establishment of the pre-
sent GRAND LODGE of SCOTLAND.*

THE fraternity of FREEMASONS in
Scotland always owned their King
and Sovereign as their Grand Ma-
ster: To his authority they sub-
mitted all disputes that happened
among the Brethren. When not a Mason him-
self, he appointed one of the Brethren to pre-
side as his deputy at all their meetings, and to regu-
late all matters concerning the craft. Accord-
ingly we find James I. 1430. that patron of lear-
ning, countenancing the lodges with his presence,
“ as the Royal Grand Master; till he settled
“ an yearly revenue of four pounds Scots, to
“ be paid by every Master Mason in Scotland,
“ to a Grand Master chosen by the Brethren,
“ and approved of by the crown, one nobly
“ born, or an eminent clergyman, who had
“ his deputies in cities and counties; and eve-
“ ry new Brother, at entrance, paid him also a
“ fee. His office empowered him to regulate
“ in

“ in the fraternity what should not come under
 “ the cognizance of law-courts ; to him appeal-
 “ ed both Mason and Lord, or the builder and
 “ founder, when at variance, in order to pre-
 “ vent law-pleas ; and in his absence they ap-
 “ pealed to his Deputy or Grand Wardens that
 “ resided next to the premises.”

1441. William St. Clair, Earl of Orkney and Caithness, Baron of Roslin, &c. &c. got a grant of this office from King James II. He countenanced the lodges with his presence, propagated the royal art, and built the chapel of Roslin, that master-piece of Gothic architecture. Masonry now began to spread its benign influence through the country, and many noble and stately buildings were reared by the Prince and Nobles during the time of Grand Master Roslin. By another deed of the said King James II. this office was made hereditary to the said William St. Clair, and his heirs and successors in the Barony of Roslin ; in which noble family it has continued without any interruption till of late years. The Barons of Roslin have ever since continued to prove the patrons of Masonry, in countenancing the lodges, determining in all matters of difference amongst the Brethren, and supporting with becoming dignity the character of Grand Master Mason over all Scotland. They held their head court (or in Mason style) assembled their grand lodge at Kilwinning, in the west country, where it is presumed Masons first began in Scotland to

hold regular and stated lodges. Nay, it is even alledged, that in this * place the royal art first made its appearance, and the Brethren, meeting here with hospitality and protection, formed themselves into a lodge; and their peaceable behaviour, their hospitable and generous dispositions, recommending them to the notice of the country, they were soon associated by the great and wealthy from all parts. In process of time the craft became more numerous, and lodges more frequent throughout the country; the lodge of Kilwinning, under authority of the noble Grand Masters, granting charters of erection and constitution to the Brethren to form themselves into regular lodges, always under the proper provisions and restrictions, for their adhering to the strict principles of true old Masonry, and preserving amongst themselves that harmony and union which ought, and always has subsisted amongst the fraternity.

Such continued to be the state of Masonry whilst the family of Roslin were in flourishing and prosperous circumstances: But that once opulent and noble family, thro' their too great generosity, falling back in the world, the present re-

* Those who mean any thing more by *Kilwinning* Masons, than that they are of the body of Masons, which first formed themselves into a regular institution at *Kilwinning*, must be mistaken. The *grand lodge* at *Edinburgh* always toast the lodge of *Kilwinning* as their mother lodge.

presentative William St. Clair, of Rossin, Esq; (a real Mason, and a gentleman of the greatest candour and benevolence, inheriting his predecessors virtues without their fortune) was obliged to dispoſe the eſtate; and, having no children of his own, was loth that the office of Grand Maſter, now veſted in his perſon, ſhould become vacant at his death; more eſpecially, as there was but ſmall proſpect of the Brethren of this country receiving any countenance or protection from the crown (to whom the office naturally reverted, at the failure of the Roſſin family) as in antient days, our Kings and Princes continually reſiding in England.

Upon theſe conſiderations (October 15, 1736) having aſſembled the Brethren of the lodges in and about Edinburgh, Grand Maſter St. Clair reſented to them how beneficial it would be to the cauſe of Maſonry in general to have a Grand Maſter, a Gentleman or Nobleman of their own country, one of their own electing, to patronize and protect the craft; and that, as hereditary Grand Maſter over all Scotland, he had called this meeting, in order to condeſcend on a proper plan for electing of a Grand Maſter; and that in order to promote ſo laudable a deſign, he propoſed to reſign into the hands of the Brethren, or whomſoever they ſhould be pleaſed to elect, all right, claim, or title whatever, which he or his ſucceſſors have to reign as Grand Maſter over the Maſons in Scotland; and recommended to the

Brethren to look out for a Nobleman or Gentleman, one of the craft, fit to succeed his noble predecessors, a man qualified to patronize and protect the society, and support the character of Grand Master with the honour and dignity becoming that high station; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

The Brethren taking into consideration what the Grand Master had above represented, resolved upon proper rules and regulations, to be observed in the election of a Grand Master against St. ANDREW'S day next; and that they might not be said to take any step without the countenance and approbation of the more distant lodges, they ordered the following letter to be wrote to all the lodges throughout Scotland, inviting them to appear, by themselves or proxies, in order to concur in promoting so laudable a scheme.

BRETHREN,

“ **T**HE four lodges in and about Edinburgh
 “ having taken to their serious consideration,
 “ the great loss that Masonry has sustained
 “ thro' the want of a Grand Master, authorized us to signify to you, our good and worthy
 “ Brethren, our hearty desire and firm intention
 “ to choose a Grand Master for Scotland; and
 “ in order the same may be done with the greatest
 “ harmony, we hereby invite you (as we have
 “ done

“ done all the other regular lodges known by
 “ us) to concur in such a great and good work,
 “ whereby it is hoped Masonry may be restored
 “ to its antient lustre in this kingdom : And
 “ for effectuating this laudable design, we hum-
 “ bly desire, that betwixt this and Martinmas day
 “ next, you will be pleased to give us a brotherly
 “ answer in relation to the election of a Grand
 “ Master, which we propose to be on St. AN-
 “ DREW’s day, for the first time, and ever there-
 “ after to be on St. JOHN the Baptist’s day, or
 “ as the grand lodge shall appoint by the majo-
 “ rity of voices, which are to be collected
 “ from the Masters and Wardens of all the regu-
 “ lar lodges then present, or by proxy to any
 “ Master Mason or Fellow Craft in any lodge in
 “ Scotland : And the election is to be in Ma-
 “ ry’s Chapel. All that is hereby proposed, is for
 “ the advancement and prosperity of Masonry
 “ in its greatest and most charitable perfection.
 “ We hope and expect a suitable return ; where-
 “ in if any lodge are defective, they have them-
 “ selves only to blame. We heartily wish you
 “ all manner of success and prosperity, and ever
 “ are, with great respect, your affectionate and
 “ loving Brethren, &c.”

(Mary’s Chapel, Nov. 30, 1736.)

This day being appointed for the election of
 a Grand Master and other officers to compose the
 grand lodge of Scotland, the following lodges
 appeared by themselves or proxies, viz.

Mary’s

Mary's Chapel,	Hamilton,
Kilwinning,	Lanerki,
Canongate Kilwinning,	Dunfermline,
Kilwinning Scots arms,	Kirkcaldie,
Kilwinning Leith,	Journeyman Matons,
Kilwinning Glasgow,	Edin.
Cupar of Fife,	Kirkcaldie,
Linlithgow,	Biggar,
Dumfermline,	Sanquhar,
Dundee,	Peebles,
Dalkieth,	Glasgow St. Mungos,
Aitcheson's haven,	Greenock,
Selkirk,	Falkirk,
Inverness,	Aberdeen,
Lasmahego,	Canongate and Leith,
St. Bride's at Douglas,	Leith and Canongate,
Strathaven,	Montrose.

When the lodge was duly met, and the rolls called over, there was produced the following resignation of the office of Grand Master, by William St. Clair, of Roslin, Esq; in favour of the Brethren, or whomsoever they should be pleased to elect to that high office.

“ I William St. Clair, of Roslin, Esq; taking
 “ to my consideration, that the Masons in
 “ Scotland did, by several deeds, constitute and
 “ appoint William and Sir William St. Clairs, of
 “ Roslin, my ancestors, and their heirs, to be
 “ their patrons, protectors, judges or masters;
 “ and that my holding or claiming any such ju-
 “ risdiction,

“ jurisdiction, right or privilege, might be preju-
“ dicial to the craft and vocation of Masonry,
“ whereof I am a member; and I being desirous
“ to advance and promote the good and utility
“ of the said craft of Masonry to the utmost of
“ my power, do therefore hereby, for me and
“ my heirs, renounce, quit claim, overgive and
“ discharge all right, claim or pretence that I,
“ or my heirs, had, have, or any ways may have,
“ pretend to, or claim, to be patron, protector,
“ judge or Master of the Masons in Scotland, in
“ virtue of any deed or deeds made and granted
“ by the said Masons, or of any grant or charter
“ made by any of the Kings of Scotland, to and
“ in favours of the said William and Sir William
“ St. Clairs of Roslin, my predecessors; or any
“ other manner of way whatsoever, for now
“ and ever: And I bind and oblige me, and my
“ heirs, to warrant this present renunciation and
“ discharge at all hands: And I consent to the
“ registration hereof in the books of council and
“ session, or any other judges books competent;
“ therein to remain for preservation; and there-
“ to I constitute

my procurators, &c.

“ in witness whereof I have subscribed these pre-
“ sents (written by David Maul, writer to the
“ signet) at Edinburgh, the twenty fourth day
“ of November, one thousand seven hundred
“ and thirty six years, before these witnesses,
“ George Frazer, deputy-auditor of the excise
“ in

“ in Scotland, Master of the Canongate lodge;
 “ and William Montgomery, merchant in Leith,
 “ Master of the Leith lodge.

WM. ST. CLAIR.

Geo. Frazer, Canongate Kilwinning, witness,
 Wm. Montgomery, Leith Kilwinning, witness.
 Which, being read, was ordered to be recorded
 in the books to be hereafter kept in the grand
 lodge of Scotland.

After this the Brethren proceeded to the election of a Grand Master; and, in consideration of his noble and antient family, for the zeal he himself had now shown for the good and prosperity of the craft, they thought they could not confer that high honour upon any Brother better qualified, or more properly entitled, than William St. Clair, of Roslin, Esq; whose ancestors had so long presided over the Brethren, and had ever acquitted themselves with honour and with dignity. Accordingly,

By an unanimous voice, William St. Clair, of Roslin, Esq; was proclaimed Grand Master Mason of all Scotland, and being placed in the chair, was installed, saluted, homaged, and acknowledged as such.

Now we come to those halcyon days, when Masonry began to flourish in Scotland, in harmony, reputation and numbers; and many Noblemen and Gentlemen of the first rank, besides other learned men, merchants, clergymen and tradesmen, desired to be admitted into the fraternity;

ternity; and finding a lodge to be a safe and pleasant relaxation from intense study or hurry of business, without politics or party, took great pleasure and delight therein.

We shall now proceed to the recital of those great personages who have thought it their honour, to preside as Grand Masters, or other officers of the grand lodge; and we congratulate the Brethren on the happy prospect they still have of honourable and worthy Brothers succeeding to SOLOMON'S chair, and presiding as Grand Masters over them; under whose benign influence, may the craft continue to flourish and increase; may they be eminent and distinguished amongst mankind, for harmony and virtue, as belonging to a society dedicated for promoting these great and valuable purposes.

Nov. 30, 1736. William St. Clair, of Rossin, Esq; Grand Master.

Captain John Young, Deputy Grand Master.

1737. George Earl of Cromarty, Grand Master.

Captain John Young, Deputy Grand Master.

1738. John Earl of Kintore, Grand Master.

Captain John Young, Deputy Grand Master.

1739. James Earl of Morton, Grand Master.

Captain John Young, Deputy Grand Master.

1740. Thomas Earl of Strathmore and Kinghorn, Grand Master.

Captain John Young, Deputy Grand Master.

1741. Alexander Earl of Leven, Grand Master.

Captain John Young, Deputy Grand Master.

1742. William E. of Kilmarnock, Grand Master.

Captain John Young, Deputy Grand Master.

1743. James E. of Weemyss, Grand Master.

Captain John Young, Deputy Grand Master.

1744. James E. of Murray, Grand Master.

Captain John Young, Deputy Grand Master.

1745. Henry David E. of Buchan, Grand Master.

Captain John Young, Deputy Grand Master.

1746. William Nesbit, of Dirleton, Esq; Grand Master.

Major John Young, Deputy Grand Master.

1747. Francis Charteris, of Amesfield, Esq; Grand Master.

Major John Young, Deputy Grand Master.

1748. Hugh Seton, of Touch, Esq; Grand Master.

Major John Young, Deputy Grand Master.

1749. Thomas Lord Erskine, Grand Master.

Major John Young, Deputy Grand Master.

1750. Alexander E. of Eglington, Grand Master.

Major John Young, Deputy Grand Master.

1751. James Lord Boyd, Grand Master.

Colonel John Young, Deputy Grand Master.

1752. George Drummond, Esq; Grand Master.

Charles Hamilton-Gordon, Esq; Deputy Grand Master.

1753. C. Hamilton-Gordon, Esq; Grand Master.

Joseph Williams, Esq; Deputy Grand Master.

1754. James Master of Forbes, Grand Master.

David

David Dalrymple, Esq, Deputy Grand Master.

1755. Sholto Charles Douglas, Lord Aberdour, Grand Master.

George Frazer, Esq; Deputy Grand Master.

1756. Sholto Charles Douglas, Lord Aberdour, Grand Master.

George Frazer, Esq; Deputy Grand Master.

1757. Alexander E. of Galloway, Grand Master.

George Frazer, Esq; Deputy Grand Master.

1758. Alexander E. of Galloway, Grand Master.

George Frazer, Esq; Deputy Grand Master.

1759. David E. of Leven, Grand Master.

George Frazer, Esq; Deputy Grand Master.

1760. David E. of Leven, Grand Master.

George Frazer, Esq; Deputy Grand Master.

1761. Charles Earl of Elgin and Kincardine, Grand Master.

1763. Alex. Erskine, E. of Kelly, Grand Master.

1765. James Stewart, Esq; Provost of Edinburgh, Grand Master.

1767. The R. H. E. of Dalhousie, Grand Master.

1769. His Excellency Jas. Adolphus Oughton, Major General of the forces in Scotland, Grand Master.

The spirit, dignity, and decorum with which the craft is conducted in our sister-kingdom, Scotland, are truly great; and the practice of holding lodges in buildings erected intirely for that purpose; or, in spacious rooms in private houses, set apart for that use solely (which univer-

fully prevails through the whole country) is highly commendable : Must it not therefore give singular pleasure to every good Mason in this kingdom, to find that our noble and worthy Grand Master, (whose zeal for the dignity and prosperity of Masonry never was exceeded by any of his predecessors) has proposed a plan for the laudable purpose of raising a fund to build a hall, and purchase jewels and furniture for the use of the GRAND LODGE, independent of the fund of charity? The reasons produced in support of this scheme are numerous ; and, among others, those contained in the following letter are worthy regard ; and, notwithstanding this letter came to hand previous to the Grand Master's proposal, still it may not be improper to insert it here, as it breathes the true spirit of Masonry, and contains very reasonable arguments in support of this scheme, and also, as I am persuaded that this treatise will be read by many Masons, who, on account of their not frequenting lodges, might otherwise remain unacquainted with so noble a design, and thereby lose the opportunity of gratifying themselves by contributing towards it.

To Mr. WELLINS CALCOTT.

Windsor, October 1st, 1768.

SIR and BROTHER,

I Understand we shall soon be favoured with your masonic treatise, and shall esteem myself

self obliged, if you will afford me that opportunity to recall the attention of our worthy Brethren to an object which well deserves their serious consideration: I mean the erection of a commodious building, for the particular, as well as general assemblies of the society.

A proposal for this purpose was made in the reign of Grand Master FERRERS; but to whatever cause it then owed its miscarriage, I beg leave to promote so laudable an intention, by making the necessity and utility of it more generally known, through the means of your publication. I therefore take my pen, as an auxiliary to Mr. Edmonds, who first published such a design; and though I am not acquainted with that gentleman, I honour him for his zeal, and approve most of his sentiments on this subject.

Is it not greatly to be lamented, that a society so numerous, and so highly honoured in its members (being in a great degree composed of persons of rank and fortune) should, as oft as they have occasion for general meetings, be obliged to resort to taverns, or to hire halls of inferior communities, and those at the best, very ill adapted for such meetings; as all places must generally be, that are not particularly constructed for *our* purpose.

Give me leave to say, it reflects great dishonour on this country, justly stiled "The grand local standard of Masonry." As Englishmen! we should blush to be told, that in every other
nation

nation in Europe, they hold their lodges in buildings erected and adorned for their particular use, and that only. I can appeal to your own experience of the lodges in our sister-kingdom, Scotland, for one instance; of whose proceedings I have oft heard you make honourable mention, particularly taking notice that they assembled in buildings which were their own property, set apart for that purpose alone, whereby they not only were secured from every danger of molestation, or the insults and disrespectful treatment of publicans, but accumulated considerable funds.

Besides, our meeting at the houses of publicans, gives us the air of a *Bacchanalian* society, instead of that appearance of gravity and wisdom, which our order justly requires.

How properly might it be remarked on such conduct, that as almost all the companies that resort with so much formality to the city-halls, have in view chiefly feasting and jollity. So Masons assemble with an air of festivity at taverns, to perform the serious duties of their profession, under the regulations of morality and philosophy. Such a conduct in the eyes of every thinking man must appear, even on the first view, to be ridiculous and absurd, and I doubt not will be thought more so by every one who shall have the perusal of your intended treatise.

Some may imagine that the expence of the proposed building (if such as it really ought to be) will prove too great for the ability of the society.

society. But I fancy many plans might be laid down that would render it no difficult undertaking to raise a sum sufficient for the purpose. One, I will beg leave to offer for the present, and shall be very happy in finding a better proposed and adopted.

There are at present, under the constitution of England, near 400 lodges, some of which consist of 60, 70, 80, and even 100 members; not including those Masons, who from a variety of causes do not belong, as subscribers, to any particular lodge; nevertheless retain their relation to, and respect for the society, and who of themselves, compose a very considerable number.

Perhaps it may be objected, there are many lodges that are not so numerous as what I have above set down; we will grant that, and take them on an average at 20 members, each, which will give us the amount of 8000 Masons who attend lodges. Now I would propose a *voluntary subscription*, and to promote so laudable a design, it would be absurd to suppose any one would offer, *as a free gift*, less than five shillings, (many more) which will produce 2000 l. No inconsiderable sum! Yet a trifle, compared to what might modestly be expected from that numerous catalogue of Princes, Nobles, and other wealthy persons, who are of the society, in most parts of the globe, and connected with the English constitution, who would readily and liberally contribute,

as

as soon as a proper plan was established, and application was made to them.

Nor let it be wrongly thought, beneath the dignity of our society, or especially the grand establishment of it in this kingdom, to solicit such an aid from the fraternity under the English constitution in other countries; all Masons regularly made under the constitution of the Grand Master of England, owe allegiance to the establishment here, and never fail of its protection and assistance. If therefore a scheme was settled on the above, or some other proper plan, there can be no doubt of effectually accomplishing this desirable end.

The necessity of such a building is universally acknowledged through the society; and a desire of seeing one erected, as generally prevails. Some time ago, indeed, a subscription was opened for the purpose of purchasing furniture suitable for the grand lodge: But the striking impropriety of procuring furniture, without first providing a place for its reception, put a stop at that time, to the progress of that affair; yet, notwithstanding the proceeding was then judged premature, the strongest assurances were given from every quarter, of their cheerful concurrence, if a proper building was first erected, to which they would readily contribute.

How wounding must it be to the worthy Master, acting under the authority of our Grand Master,

ster, to consider the accounts we daily receive from travelling Brethren of the magnificence of the grand lodges abroad, whilst that in England, which in many respects is intitled to a preference in dignity of all others, is destitute of a building, their own, of any sort. But, not to rest it on these general accounts, permit me here to send you a particular description of the Banquetting Room belonging to the lodge of St. JOHN at Marsèilles; and from the magnificence and splendour of that room, to which they only retire for refreshment, may be formed some idea of the superior excellence of the lodge room.

I am convinced, Sir, the intention with which I give you this trouble, being an humble attempt to promote the honour and advantage of the society, will be a sufficient apology, with you, for desiring you will lay the foregoing sentiments before your numerous subscribers, who I earnestly hope will think seriously on the business alluded to, and, by a noble exertion of their generosity, snatch the glorious opportunity, whilst we have the Princes of the earth for our nursing fathers, and a Nobleman of distinguished virtue, our zealous MOST WORSHIPFUL GRAND MASTER, that it may be recorded to the honour of our country and ourselves; by the voluntary subscription of the FREE AND ACCEPTED MASONS, in OUR day, this much wanted

R

structure

structure was erected, for the acquisition of knowledge of the arts and sciences, and the cultivation of moral and social virtue.

I am, Sir, your affectionate Brother,
JAMES GALLOWAY, P. M.

A DESCRIPTION of the Banquetting
Hall of the Lodge at Marseilles, intituled,
the Lodge of ST. JOHN.

At the bottom of the hall, under a gilded canopy, the valences whereof are blue, fringed with gold, is a painting, which represents the genius of Masonry supporting the portrait of the King of France, upon a pedestal, under which there is this inscription,

Dilectissimo rege Monumentum

Amoris

Latom.

Massilienses.

A genius seated below the pedestal, presents with one hand this inscription, and with the other the arms of the lodge, with their motto,

Deo regi et Patriæ fidelitas.

Above this is a genius which crowns the King.

To the right of this painting is placed another, representing the wisdom of SOLOMON, with this inscription above it,

Prudentia.

To

To the left is another, representing the courage of St. JOHN the Baptist, in remonstrating with HEROD upon his debaucheries. The inscription above it is,

Fortitudo.

The right side of the hall is ornamented with paintings of equal grandeur.

The first represents JOSEPH acknowledging his brethren, and pardoning them for the ill usage he had received from them, with this inscription,

Venia.

The second represents JOB upon the dunghill, his house destroyed, his fields laid waste by storm, his wife insulting him, and himself calm, lifting his hands towards heaven, with this inscription.

Patientia.

The third represents St. PAUL and St. BARNABAS, refusing divine honours at Lystra, with this inscription,

Humilitas.

The fourth JONATHAN, when he warned DAVID to keep from the city, in order to avoid the danger which threatned his days, with this inscription,

Amicitia.

The fifth, SOLOMON surveying the works of the temple, and giving his orders for the execution

of the plan, which his father DAVID had left him of it, with this inscription,

Pietas.

The sixth, the charity of the SAMARITAN, with this inscription,

Charitas.

The seventh, St. PETER and the other apostles paying tribute to CÆSAR, by means of the piece of money found miraculously in the belly of a fish, with this inscription,

Fidelitas.

The left side of the hall contains three paintings.

The first, TOBIAS curing his father, with these words for the inscription,

Filiale Debitum.

The second, the father of the prodigal son, when he embraces him, and pardons his offences. with this inscription,

Paternus Amor.

The third represents the sacrifice of ABRAHAM, with this inscription,

Obedientia.

On each side of the door are two paintings of equal grandeur.

One represents the apostles giving alms in common, the inscription,

Eleemosyna.

The

The other represents Lot, receiving the angels into his house, believing them to be strangers; the inscription is,

Hospitalitas.

The four corners of the hall are decorated with four *allegorical* pictures.

In one are represented two geniuses holding a large medal, in which are painted three pillars of a gold colour, with this motto,

Hic posuere Locum, Virtus, Sapientia, forma.

In another, two geniuses equally supporting a large medal, on which are represented three hearts set on fire by the same flame, united by the bond of the order, with this motto,

Pectora jungit Amor, Pietas que ligavit Amantes.

The two others are in the same taste, but supported by one genius only, being a smaller size. The medals represent,

The first, three branches, one of olive, another of laurel, and another of myrtle, with this motto,

Hic pacem mutuo damus accipimusque vicissim.

The other, a level in a hand coming from heaven, placed perpendicularly upon a heap of stones of unequal forms and sizes, with this motto,

Equa lege sortitur insignes et imos.

All these paintings are upon a line; those which are placed opposite the windows are entirely in front. Over the inner door of entrance is
this

this inscription, in a painting which is displayed by a child,

S. T. O. T. A.

Varia hæc Virtutum Exempla Fraternali Liberalitatis Monumenta D. V. & C. Latomi Massilienses, Fratribus quæ assequenda prebent, anno Lucis

5765.

The letters S. T. O. T. A. signify,
Supremo Totius Orbis Terrarum Architecto.

Each painting bears below it, the arms and blazon of the Brethren who caused them to be painted.

Every space, from one column to another, forms an intercolumniation. Upon the middle of each pilaster, being twenty-four in number, are raised corbals in form of antique *Guaines*, upon which are placed the busts of great and virtuous men of antiquity.

The curtains to the gilded canopy are in the Italian taste, and are four in number.

Three great branches of chrystal light this hall at proper times, and serve as an additional ornament.

This hall will contain sixty Brethren, without making use of the inside of the horse-shoe table.

There are, moreover, two grand desert buffets, which take up a great space in the length.

From

From the foregoing letter and description, I shall take occasion to consider the temples of the antients, their situation, form, &c. the perusal of which, I flatter myself, will afford both entertainment and instruction to the intelligent Mason.

The first generations of men had neither temples nor statues for their gods, but worshipped towards heaven in the open air.

The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape, as did the Greeks, had no temples; they thought it absurd to confine the gods within walls, "whose house and temple was this whole world," to use the words of CICERO.

The Greeks, and most other nations, worshipped their gods on the tops of high mountains. STRABO observes, that the Persians had neither images nor altars, but only sacrificed to the gods on some high place.

The nations which lived near Judea sacrificed also on the tops of mountains. BALAK, King of Moab, carried BALAAM to the top of Bahal, and other mountains, to sacrifice to the gods, and curse Israel from thence. The same custom is attested in almost innumerable places of the sacred scriptures; I shall only add the following testimonies, whence the antiquity of this custom will appear. ABRAHAM was commanded by
God

God to offer ISAAC his son for a burnt-offering upon * one of the mountains in the land of Moriah ; on which mountain DAVID afterwards erected an altar, and by sacrifice and prayer appeased the pestilence.

And on the same mountain (mount Moriah) SOLOMON, by GOD's appointment, erected a temple according to the model of the tabernacle, which MOSES, by divine instruction, built in the wilderness. In succeeding ages the temples were often built on the summits of mountains. Thus it is observed of the Trojan temples, in which HECTOR is supposed to have sacrificed. And both at Athens and Rome the most sacred temples stood in the most eminent parts of the city.

The temples of the antients were built and adorned with all possible splendour and magnificence ; no pains, no charges were spared upon them ; this they did, partly out of the great respect they had for the gods, to whom they thought nothing more acceptable, and, partly

* There were in the same tract of ground *three* hills, *Sion*, *Moriah*, and mount *Calvary*. On *Sion* was the city and castle of DAVID ; on *Moriah* was the temple ; and, on mount *Calvary* CHRIST was crucified. But all these three were generally called by the name of *Sion* ; whence it is, that though the temple was built on *Moriah*, scripture speaks of it commonly as if it were upon mount *Sion*.

that they might create a reverence of the deities, in those who came to pay their devotions there. (Vide D. Potter's *Antq. of Greece*, vol. I. and his comment upon *Lycophron*, *ad. vers.* 42.)

As to the form of these antient structures, they were built after that manner which was thought most agreeable to the gods to whom they were designed to be dedicated: For as trees, birds, and other animals were esteemed sacred to particular deities, so almost every god had a form of building peculiar to himself, and which they imagined more acceptable to him than any other. For instance, the Dorick pillars were sacred to Jupiter, Mars, and Hercules: The Ionick to Bacchus, Apollo, and Diana: The Corinthian to Vesta the virgin. It must be admitted that sometimes all these were made use of in the same temple; but this was either in those temples which were sacred to more gods than one, or to some of those gods who were thought to preside over several things; for the antients believing that the world was governed by divine providence, ascribed the management of every particular affair to this or that deity: Thus Mars was thought to preside over war; Venus over love; so Mercury was the god of merchants, orators, and thieves; Minerva was the goddess of warriors, scholars, artificers, &c. Therefore, it is no wonder that in some of the temples dedicated to her, there were three rows
S of

of pillars ; the first of the Dorick, the second of the Corinthian, the third of the Ionick order.

With respect to the situation of their temples, VITRUVIUS informs us, Wherever they stood, if the place would permit, it was contrived, that the windows being open, they might receive the rays of the rising sun (lib. VI. c. 5.) The frontispiece placed towards the *west*, and the altars and statues towards the *east* ; so that they who came to worship might have their faces towards them, because it was an antient custom of the heathens to worship with their faces towards the *east*. This is affirmed by CLEMENS of Alexandria (Strom. VIII.) and HYGINUS, the *freed-man of AUGUSTUS CÆSAR*, (*De agrorum limit. Cons. lib. I.*) to have been the most antient situation of temples ; and that the placing the front of temples towards the *east* was only a device of latter ages. Nevertheless, the way of building temples towards the *east*, so as the doors being opened should receive the rays of the rising sun, was very antient (DION. THRAX.) and in latter ages almost universal ; most of the temples were then so contrived, that the entrance and statues should look towards the *east*, and they who paid their devotion towards the *west*, as we are expressly told by PORPHYRY, (*libro de Antro Nympharum.*) In the same manner the *eastern* nations commonly built their
tem-

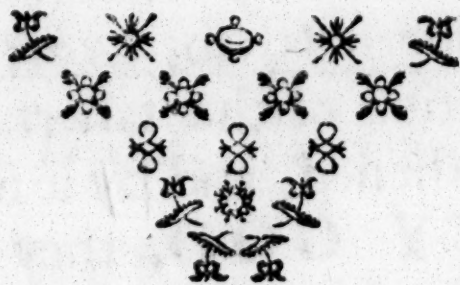
temples, as appears from the temples of the Syrian goddess in LUCIAN. The temple of Memphis, built by PSAMMENICUS, King of Egypt, in DIODORUS the Sycilian. That of Vulcan erected by another Egyptian King. (HERODOTUS, lib. II. &c.)

Hence it appears, that the reason why the heathens erected their temples *east* and *west*, was to receive the rays of the rising sun, which planet many of those nations were accustomed to worship.

And we find the tabernacle, erected in the wilderness, and the temple at Jerusalem, as also most places of divine adoration in the present age, to be situated in the same manner, but not for the same reason: For we read that the Jews were forbid to worship with their faces towards the *east*: Accordingly, the temple had no avenue to it but from the *east*. So that in their approach to the temple, and during the time of their adoration therein, they had their faces towards the *west*, and their backs to the *rising sun*; which was done, according to the opinion of the best commentators, to prevent the people from worshipping the *sun and host of heaven*, a species of idolatry they were very prone to. And as they were by this means to be prevented from falling into that mode of idolatry in their worship, consequently the reason for situating the tabernacle, and (after that example) the temple could not be

the same which influenced the heathens in the situation of their temples. Therefore, we may reasonably account for their situation, by supposing that when the tabernacle was erected, MOSES, pursuing the practice of the Egyptians, who always inculcated their religious documents by means of allegory and symbol, foreseeing the difficulties which he would have to encounter before he should arrive in the promised land, and having already experienced the instability of the Israelites, caused the tabernacle to be erected *east* and *west*, to excite in them a firm reliance on the omnipotence of that G O D, who had then lately wrought so great a miracle in their favour, by causing a wind to blow first *east* and then *west*, whereby they safely escaped from the Egyptians upon dry land, even through the midst of a sea, which nevertheless overwhelmed and totally destroyed their pursuers. And as they were liable to meet with many distresses in their sojournment in the wilderness, so, as oft as they should behold the situation of the tabernacle, their faith might be strengthened, and by a firm reliance on A L M I G H T Y G O D, they might be enabled to proceed with resolution and cheerfulness. And as the tabernacle was at that time to be a constant exhortation to them, from that great instance of Omnipotence, to confide in G O D under all their embarrassments, so, the temple, afterwards built by SOLOMON, in the same form and situ-

situation, was to be a lasting monument to their posterity, of the mighty works the LORD had performed in conducting their fore-fathers out of their captivity into the promised land. And this also may be deemed a very sufficient reason, why places for Christian worship, after the pattern of the said tabernacle and temple, have ever been, and still are, generally erected in the same manner ; for as human creatures we, as well as our fore-fathers, stand in need to be continually reminded of our weakness, and a necessary constant dependence, on an omnipotent and all-gracious BEING.



... was to ...
... of the ...
... in ...
... of their ...
... And ...
... this ...
... why ...
... ten ...
... being ...
... as well as ...
... our ...
... of our ...
... constant ...
... and all ...

THE
DUTIES
OF A
FREEMASON,
IN
SEVERAL CHARGES,
DELIVERED

In regular LODGES, held under the Constitution of the GRAND MASTER of ENGLAND.

Honour all Men. Love the Brother-hood. Fear God. Honour the King.

I PET. ii. v. 17.

... was to be a living monument to their
performers of the mighty works the LORD had
performed in, conducting their forefathers out
of their captivity in the promised land. And
this also may be deemed a very full testimony
why these Jewish children worship, that the
temple of the said tabernacle and temple, have ever
been and still are generally revered in the same
manner, the religious exercises were, as well as
our forefathers, found in need to be continually
by means of our worship, and a necessary
constant observance of the commandment and all

T H E
D U T I E S
O F A
F R E E - M A S O N,
I N
S E V E R A L C H A R G E S,
D E L I V E R E D

In regular LODGES, held under the Con-
stitution of the GRAND MASTER
of ENGLAND.

*Honour all Men. Love the Brother-hood. Fear God. Ho-
nour the King.*

I PET. ii. v. 17.

THE
D. H. I. S.
C. T. A.
F. R. E. M. A. S. O. M.



SEVERAL

In regard to the
MUSEUM OF THE
AND MASTER

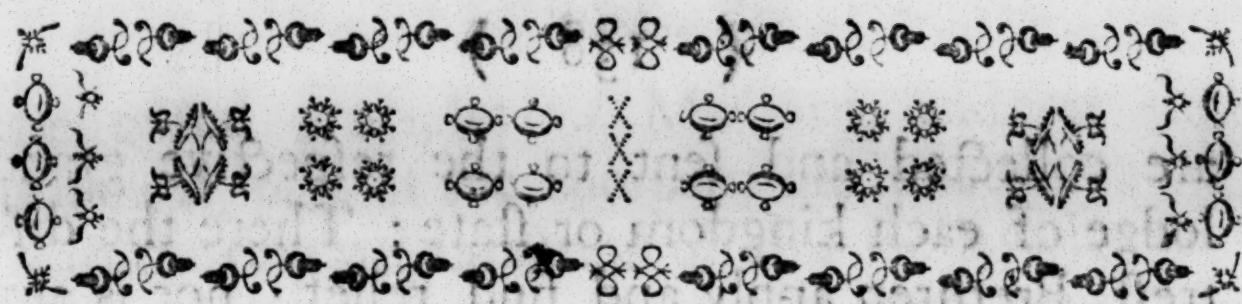
THE

THE

THE

THE

THE



A CHARGE, delivered to the Members of the Lodge of FREE and ACCEPTED MASONS, held at the Castle-inn, MARLBOROUGH, at a Meeting for the Distribution of CHARITY to twenty-four poor People, at which most of the Ladies in MARLBOROUGH were present, Sept. 11, *A. L.* 5769.

By *THOMAS DUNCKERLY*, Esq;
Right Worshipful Provincial Grand Master over
the Lodges in Hampshire, and Right Wor-
shipful Master of that Lodge.

Blessed is he that considereth the P O O R.

Pſalm xli. v. i.

BRETHREN,

It is with the greatest satisfaction I meet you here in the cause of charity: Charity is the basis of our order; it is for this purpose we have a Grand Lodge at London, another at Edinburgh, and a third at Dublin. Lodges are now held on every part of this globe, and charities

T

are

are collected and sent to the respective grand lodge of each kingdom or state : There the distressed Brethren apply and find relief ; nor is any exception made to difference of country or religion.

For, as in the sight of God we are all equally his children, having the same common parent and preserver, so we, in like manner, look on every Free-Mason as our Brother ; nor regard where he was born or educated, provided he is a good man, an honest man, which is “ the noblest work of God.”

A laudable custom prevailed among our ancient Brethren ; after they had sent their donations to the general charities, they considered the distresses of those in particular that resided in their respective neighbourhoods, and assisted them with such a sum as could be conveniently spared from the lodge. In humble imitation of this masonic principle, I recommend the present charity to your consideration ; to which you readily and unanimously consented. The sum is, indeed, but small ; yet, when it is considered that this lodge is in its infant state, having been constituted little more than three months ; I hope, as the widow's mite was acceptable, this act of ours will be considered, not with respect to the sum, but the principles by which we are influenced.

I have told you in the lodge, and I repeat it now, that Brotherly-love, Relief and Truth, are
the

the grand principles of Masonry, and as the principal part of the company are unacquainted with the original intention of this society, it may be proper for their information, and your instruction, that I explain those principles, by which it is our duty in particular to be actuated.

By Brotherly-love, we are to understand that generous principle of the soul, which respects the human species as one family, created by an all-wise Being, and placed on this globe for the mutual assistance of each other. It is this attractive principle, or power, that draws men together and unites them in bodies politic, families societies, and the various orders and denominations among men. But as most of these are partial, contracted or confined to a particular country, religion, or opinion; our order, on the contrary, is calculated to unite mankind as one family: High and low, rich and poor, one with another; to adore the same God, and observe his law. All worthy members of this society are free to visit every lodge in the world; and though he knows not the language of the country, yet by a silent universal language of our own, he will gain admittance, and find that true friendship, which flows from the Brotherly-love I am now describing.

At that peaceable and harmonious meeting he will hear no disputes concerning religion or politics; no swearing; no obscene, immoral, or

ludicrous discourse ; no other contention but *who can work best, who can agree best.*

To subdue our passions, and improve in useful scientific knowledge ; to instruct the younger Brethren, and initiate the unenlightened, are principal duties in the lodge ; which, when done, and the word of God is closed, we indulge with the song and chearful glass, still observing the same decency and regularity, with strict attention to the golden mean, believing, with the poet, that

*God is paid when man receives,
I' enjoy is to obey.*

Let me travel from east to west, or between north and south, when I meet a true Brother I shall find a friend, who will do all in his power to serve me, without having the least view of self-interest : And if I am poor and in distress, he will relieve me to the utmost of his power, interest and capacity. This is the second grand principle : For relief will follow where there is Brotherly-love.

I have already mentioned our general charities as they are at present conducted ; it remains now that I consider particular donations given from private lodges, either to those that are not Masons, or to a Brother in distress. And first, with respect to a charity like this before us ; perhaps it is better to be distributed in small sums, that more may receive the benefit, than to give
it

it in larger sums, which would confine it to few.

With regard to a Brother in distress, who should happen to apply to this lodge, or any particular member for relief, it is necessary that I inform you in what manner you are to receive him. And here I cannot help regretting, that such is the depravity of the human heart, there is no religion or society free from bad professors, or unworthy members, for as it is impossible for us to read the heart of man, the best regulated societies may be imposed on, by the insinuations of the artful, and hypocrisy of the abandoned. It should therefore by no means lessen the dignity and excellency of the royal craft, because it is our misfortune to have bad men among us, any more than the purity and holiness of the Christian religion should be doubted because too many of the wicked, and profligate approach the holy altar.

Since, therefore, these things are so, be careful whenever a Brother applies for relief, to examine strictly whether he is worthy of acceptance; enquire the cause of his misfortunes, and if you are satisfied they are not the result of vice or extravagance, relieve him with such a sum as the lodge shall think proper, and assist him with your interest and recommendation, that he may be employed according to his capacity, and not eat the bread of idleness. This will be acting

ing consistent with Truth, which is the third grand principle of Masonry.

Truth is a divine attribute, and the foundation of all masonic virtues: To be *good men and true*, is part of the first great lesson we are taught; and at the commencement of our freedom, we are exhorted to be fervent and zealous in the practice of *truth and goodness*. It is not sufficient that we walk in the light, unless we do the truth. All hypocrisy and deceit must be banished from us:—Sincerity and plain dealing compleat the harmony of the Brethren, within and without the lodge; and will render us acceptable in the sight of that great Being, unto whom all hearts are open, all desires known, and from whom no secrets are hid. There is a charm in truth that draws and attracts the mind continually towards it; the more we discover, the more we desire, and the great reward is, wisdom, virtue, and happiness. This is an edifice founded upon a rock, which malice cannot shake, or time destroy. What a secret satisfaction do we enjoy, when in searching for truth, we find the first principles of useful science, still preserved among us, as we received them by oral tradition from the earliest ages; and we also find this truth corroborated by the testimonies of the best and greatest men the world has produced. But this is not all; the sacred writings confirm what I assert; the sublime part of our antient mystery
being

being there to be found ; nor can any Christian Brother be a good Mason that does not make the word of God his first and principal study.

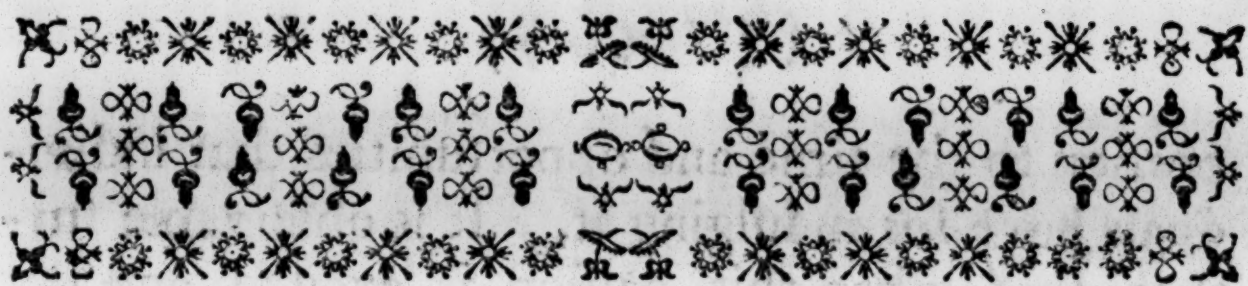
I sincerely congratulate you on the happy establishment of this lodge, and the prospect you have of its utility and permanency, by the choice you have made of members capable to conduct it. Let wisdom direct you to contrive for the best.—Strengthen the cause of Masonry, by mutual friendship, which is the companion and support of fraternal love, and which will never suffer any misunderstanding to inflame a Brother, or cause him to behave unbecoming a member of our peaceable and harmonious society. Let us then resolve to beautify and adorn our order, by discharging the duties of our respective stations, as good subjects, good parents, good husbands, good masters, and dutiful children ; for by so doing, we shall put to silence the reproaches of foolish men. As you know these things, Brethren, happy are ye if ye do them ; and thrice happy shall I esteem it to be looked on as the founder of a society in Marlborough whose grand principles are, Brotherly-love, Relief, and Truth.

Let us consider these poor persons as our brothers and sisters, and be thankful to Almighty God, that he has been pleased to make us his instruments of affording them this small relief ; most humbly supplicating the GRAND ARCHITECT OF THE UNIVERSE, from whom all holy desires, all good counsels, and all just works do proceed,

proceed to bless our undertaking, and grant that we may continue to add some little comfort to the poor of this town.

Next to the Deity, whom can I so properly address myself to, as the most beautiful part of the creation?

You have heard, Ladies, our grand principles explained, with the instructions given to the Brethren, and I doubt not but at other times you have heard many disrespectful things said of this society. Envy, malice and all uncharitableness will never be at a loss to decry, find fault, and raise objections to what they do not know. How great then are the obligations you lay on this lodge! With what superior esteem, respect, and regard, are we to look on every Lady present that has done us the honour of her company this evening. To have the sanction of the fair is our highest ambition, as our greatest care will be to preserve it. The virtues of humanity are peculiar to your sex; and we flatter ourselves, the most splendid ball could not afford your greater pleasure, than to see the human heart made happy, and the poor and distressed obtain present relief.



A C H A R G E, delivered in St. George's
Lodge at TAUNTON, in the County of So-
MERSET, on the Feast of St. JOHN the Bap-
tist, *A. L.* 5765, *A. D.* 1765.

By the Right Worshipful Brother JOHN
WHITMASH, on his resigning the Chair.

WORTHY BRETHREN,

PROVIDENCE having pla-
ced me in such a sphere in life, as
to afford me but little time for spe-
culation, I cannot pretend to have
made mankind my particular study;
yet, this I have observed, that curiosity is one of
the most prevailing passions in the human breast.
The mind of man is kept in a perpetual thirst af-
ter knowledge; nor can he bear to be ignorant
of what he thinks others know. Any thing se-
cret or new immediately excites an uneasy sen-
sation; and becomes the proper fuel of curiosity,
which will be found stronger or weaker in pro-
U portion

portion to the time and opportunities that individuals have for indulging it. It is observable further, that when this passion is excited, and not instantly gratified, instead of waiting for better intelligence, and using the proper means of removing the darkness that envelops the object of it, we precipitately form ideas which are generally in the extremes. If the object promotes pleasure or advantage, we then load it with commendations; if it appears in the opposite view, or if we are ignorant of it, we then absurdly, as well as disingenuously, condemn, and pretend, at least, to despise it. This, my Brethren, has been the fate of the most valuable institution in the world, Christianity excepted, I mean Freemasonry.—Those who are acquainted with the nature and design of it, cannot, if they have good hearts, but admire and espouse it; and if those who are in the dark, or whose minds are disposed to evil, should slight or speak disrespectfully of it, it certainly is no disgrace. When order shall produce confusion, when harmony shall give rise to discord, and proportion shall be the source of irregularity, then, and not till then, will Freemasonry be unworthy the patronage of the great, the wise, and good.

To love as Brethren, to be ready to communicate, to speak truth one to another, are the dictates of reason and revelation; and you know that they are likewise the foundation, the constituent parts of Freemasonry.

None,

None therefore, who believe the divine original of the sacred volume, and are influenced by a spirit of humanity, friendship, and benevolence, can with the least propriety object to our antient and venerable institution.

For my own part, ever since I have had the honour to be enrolled in the list of Masons, as I knew it was my duty, so I have made it my business, to become acquainted with the principles on which our glorious superstructure is founded. And like the miner, the farther I have advanced the richer has been my discovery; and the treasure constantly opening to my view, has proved a full and satisfactory reward of all my labours.

Conscious that the same pleasure would attend others, in the same pursuits, I sincerely wished for the establishment of a lodge in this town; but as wishes without endeavours, are not the means of accomplishment, I became, therefore, actively concerned for the completion of so valuable a design. And you, and only you, who are Masons in heart, can form the least idea of the joy I felt, when upon enquiry, I found that this neighbourhood was not destitute of faithful Brethren; Brethren! fired with an equal ardour for the prosperity of Masonry, and who with equal alacrity and pleasure, embarked in the noble design, and, like true craftsmen, laboured in this long wished-for fabrick: The strength of whose basis, the beauty of whose symmetry, the

order of whose parts, have rendered it the admiration of some, the model of others, and the delight of ourselves.

You will therefore give me leave most sincerely to congratulate the lodge, on the success that has attended our united labours for the honour of the craft in this town, as likewise on the return of this festival, the general day of instalment of new officers. May we all live to celebrate repeatedly this anniversary with increasing felicity and honour ; and may the true masonic spirit of generosity, kindness, and Brotherly-love, be our lasting cement.

By the rules of this lodge I am now to resign the chair. But I cannot do this with entire satisfaction, until I have testified the grateful sense I feel of the honour I received in being advanced to it.

Your generous and unanimous choice of me for your first Master, demands my thankful acknowledgements, though at the same time I sincerely wish, that my abilities had been more adequate to the charge, which your kind partiality elected me to. But this has always been, and still is my greatest consolation, that however deficient I may have been in the discharge of my duty, no one can boast a heart more devoted to the good of the institution in general, and the reputation of this lodge in particular.

Though

Though I am apprehensive I have already trespassed on your patience, yet if I might be indulged, I would humbly lay before you a few reflections, adapted to the business of the day, which being the effusions of a heart truly masonic, will, it is hoped, be received with candour by you.

Every association of men, as well as this of Free-Masons, must, for the sake of order and harmony, be regulated by certain laws, and for that purpose proper officers must be appointed, and empowered to carry those laws into execution, to preserve a degree of uniformity, at least to restrain any irregularity that might render such associations inconsistent. For we may as reasonably suppose an army may be duly disciplined, well provided, and properly conducted, without generals or other officers, as that a society can be supported without governors, and their subalterns, or (which is the same) without some form of government to answer the end of the institution. And as such an arrangement must be revered, it becomes a necessary pre-requisite that a temper should be discovered in the several members adapted to the respective stations they are to fill.

This thought will suggest to you, that those who are qualified to preside as officers in a lodge will not be elated with that honour, but, losing sight of it, will have only in view, the service
their

their office demands. Their reproofs will be dictated by friendship, softened by candour, and enforced with mildness and affection; in the whole of their deportment they will preserve a degree of dignity tempered with affability and ease. This conduct, while it endears them to others, will not fail to raise their own reputation, and as envy should not be so much as once named among Free Masons, it will effectually prevent the growth of it, should it unfortunately ever appear.

Such is the nature of our constitution, that as some must of necessity, rule and teach, so others must of course learn to obey; humility therefore in both becomes an essential duty, for pride and ambition, like a worm at the root of the tree, will prey on the vitals of our peace, harmony, and Brotherly-love.

Had not this excellent temper prevailed, when the foundation of SOLOMON'S temple was first laid, it is easy to see, that glorious edifice would never have rose to a height of splendour, which astonished the world.

Had all employed in this work been Masters, or superintendants, who must have prepared the timber in the forest, or hewn the stone in the quarry? Yet though they were numbered and classed under different denominations, as princes, rulers, provosts, comforters of the people, stone-quarers,

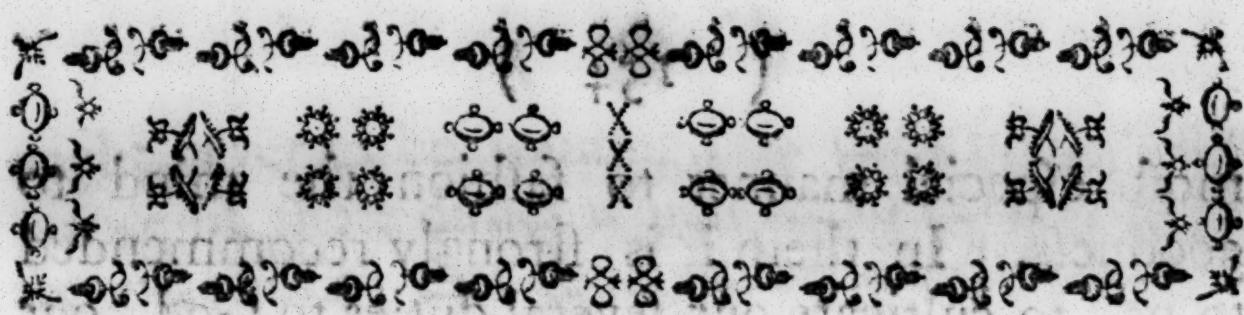
quarers, sculptors, &c. such was their unanimity, that they seemed actuated by one spirit, influenced by one principle.

Merit alone then intitled to preferment ; an indisputable instance of which we have in the Deputy Grand Master of that great undertaking, who without either wealth or power, without any other distinction, than that of being the widow's son, was appointed by the Grand Master and approved by the people for this single reason, because he was a skilful artificer.

Let these considerations, my worthy Brethren, animate us in the pursuits of so noble a science, that we may all be qualified to fill, in rotation, the most distinguished places in the lodge, and keep the honours of the craft (which are the just rewards of our labour) in a regular circulation.

And as none are less qualified to govern, than those, who have not learnt to obey, permit me in the warmest manner to recommend to you all a constant attendance in this place, a due obedience to the laws of our institution, and a respectful submission to the directions of your officers, that you may prove to mankind the propriety of your election, and secure the establishment of this society to latest posterity.

An



An ADDRESS to the Lodge of *Perfect Friendship*, held at the Shakespear and Grey-Hound Inn and Tavern at Bath, on the Festival of St. JOHN the Evangelist, *A. L.* 5768, *A. D.* 1768.

By Brother *J. S. GAUDRY*,

The Right Worshipful Brother WILLIAM BROWNE, Master, in the Chair.

WORTHY BRETHREN,

XXXXXXXX HIS lodge is so justly renowned
XXXXXXXX for its excellent plan and proceed-
T XXXX ings, that exhortations to a more
XXXXXX punctual discharge of your respec-
XXXXXX tive duties, would appear both un-
necessary and vain. Still, permit me, without
taking offence, to make a few trite observations
on the nature of our institution, for the benefit
of such newly admitted Brethren, as may at this
time be present.

Would every Brother consider the advantages
he derives, as a man, by being a Free-Mason, he
would readily confess, that the glorious precepts in-
culcated in all regular lodges, are calculated in the

X

most

most especial manner to fashion the mind to goodness. In them it is strongly recommended to us, to cultivate our several duties to God, our neighbour, and ourselves. To have faith in God, hope in salvation, and charity for all mankind; and yet it must be confessed there are some, who have been initiated Masons, and who, to their eternal shame, not only disregard our excellent documents, but to all appearance, are little inclined to regulate their conduct by them, any longer than they are constrained to do it in a lodge; when, alas! the qualifications of a good Mason would decorate the crown of the greatest monarch.

As the rules of this fraternity have a direct tendency to promote moral and social virtue, let us carefully banish from our breasts every inclination, and avoid every practice, that might obstruct this noble intention, ever being disposed to humane and friendly offices, and particularly to relieve the distresses of indigent Brethren. The royal Psalmist says, in raptures, The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. May we therefore rejoice in every opportunity of serving and obliging each other, for in such exercise we answer one principal end of our institution.

It is, and should be, the glory of every member of this lodge, that our well regulated conduct has engaged us the esteem of every Brother who has done us the honour of a visit. Surely then we
ought

ought never to be wanting in a chearful performance of those duties which are so conducive to the establishing that good name, which we have endeavoured to merit.

For this laudable purpose let me observe, that a due attendance at the lodge becomes absolutely requisite : For, by frequently assembling together we shall harmonize in sentiments, and grow in affection ; and thus become sufficiently guarded against the disagreeable effects naturally resulting from a roughness of behaviour, a contemptuous carriage, a censorious disposition, or a contradicting temper, and unity, peace and pleasure, will preside. These will be the happy effects of a due attendance on the lodge, and how far that is the duty as well as the interest of every member, regularly admitted, his own heart can sufficiently tell him ; his engagements on his initiation were not so insignificant as to be readily forgot, and when duly considered, will, I hope, appear too important to be trifled with, for, the Great Architect of the Universe is our Supreme Grand Master, and He is—a searcher of hearts.

In the next place permit me, worthy Brethren, to remind you of that veneration and obedience, which is due to the particular officers in the lodge in their respective stations. You well know that the internal, and not the external qualifications of a man, are what Masonry regards, when he is admitted a member. Let us then be careful to justify ourselves by a behaviour ; to

superiors, submissive ; to equals, courteous and affable ; to inferiors, kind and condescending.

MASONRY is the daughter of Heaven ! The patroness of the liberal arts and sciences, which polish and adorn human nature : Thankful ought they to be who have it in their power to embrace her, and happy are those who do.—**SHE** teaches the way to content, with fervency and zeal unfeigned, as sure of being unchangeable as of ending in felicity.

Invested as we are with that antient and noble badge, which yields preference to no honour or order in the universe, let us determine to abhor every act that may lessen the dignity of our profession, which to this hour is the glory of the greatest men on the face of the globe. Let us conform our whole lives to that great light, the Law of God, and let our actions convince the world, that Truth, Brotherly-love, and a desire to afford Relief to the distressed, are the grand principles whereon we proceed. So that this life having passed in the discharge of our duties, as men and Free-Masons, we may at length be received into the presence of our **SUPREME GRAND MASTER**, and rejoice in hearing him say, Well done, ye good and faithful servants, enter ye into the joy of your **LORD**.



A short CHARGE, delivered to Brother
WILLIAM WINSTON, on his being invested
and installed Right Worshipful Master of the
Palladian Lodge of FREE and ACCEPTED
MASONS, in the City of HEREFORD, on
the Festival of St. JOHN the Eyangelist,
A. L. 5767. A. D. 1767.

By BR. WELLINS CALCOTT, P. M.

Right Worshipful SIR,

Y the unanimous voice of the mem-
bers of this lodge, you are elected
B to the Mastership thereof for the en-
suing half-year; and I have the happi-
ness of being deputed to invest you
with this ensign of your office: Be it ever in
your thoughts, that the antients particularly held
this symbol to be a just, a striking emblem of
the Divinity. They said, the gods, who are the
authors of every thing established in wisdom,
strength, and beauty, were properly represented
by

by this figure *. May you, worthy Brother, not only consider it as a mark of honour in this assembly, but also, let it ever remind you of your duty both to God and man. And as you profess the sacred volume to be your spiritual tressel board, may you make it your particular care to square your life and conversation according to the rules and designs laid down therein.

You have been of too long standing, and are too good a member of our community, to require now any information in the duty of your office. What you have seen praise-worthy in others, we doubt not you will imitate; and what you have seen defective, you will in yourself amend.

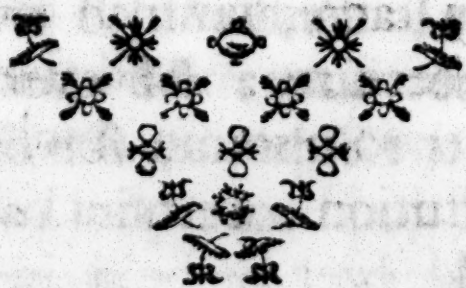
We have therefore the greatest reason to expect you will be constant and regular in your attendance on the lodge, faithful and diligent in the discharge of your duty: And that you will make the honour of the Supreme Architect of the universe, and the good of the craft, chief objects of your regard.

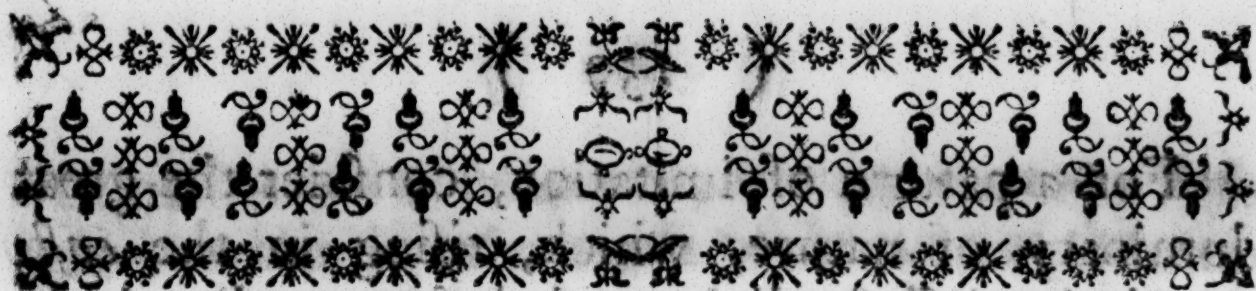
We likewise trust you will pay a punctual attention to the laws and regulations of this society, as more particularly becoming your present station; and that you will at the same time require a due obedience to them, from every other member, well knowing that without this the best of laws become useless.

* Vide Proclus in EUCLID, Lib. XI, Def. 2 and 34.

For a pattern of imitation, consider the great luminary of nature, which, rising in the *east*, regularly diffuses light and lustre to all within its circle. In like manner it is your province, with due decorum, to spread and communicate light and instruction to the Brethren in the lodge.

From the knowledge we already have of your zeal and abilities, we rest assured you will discharge the duties of this important station in such a manner, as will greatly redound to the honour of yourself, as well as of those members over whom you are elected to preside.



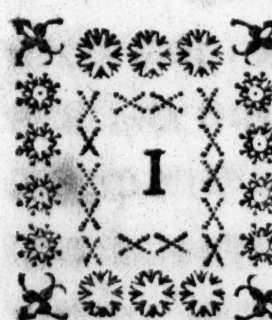


An ADDRESS to the same LODGE,

By Brother *W. CALCOTT*,

Immediately after the Investiture and Instalment
of the rest of the Officers.

WORTHY BRETHREN,


 Flatter myself there is no Mason of
 my acquaintance insensible of the
 sincere regard I ever had, and hope
 ever to retain, for our venerable in-
 stitution; certain I am, if this estab-
 lishment should ever be held in little esteem by
 the members, it must be owing to the want of
 a due sense of the excellence of its principles,
 and the salutary laws and social duties on which
 it is founded.

But sometimes mere curiosity, views of self-
 interest, or a groundless presumption, that the
 principal business of a lodge is mirth and enter-
 tainment, hath induced men of loose principles
 and discordant tempers to procure admission into
 our

our community, this, together with an unpardonable inattention of those who proposed them, to their lives and conversations have constantly occasioned great discredit and uneasiness to the craft, such persons being no ways qualified for a society founded upon wisdom, and cemented by morality and Christian-love.

Therefore let it be your peculiar care to pay strict attention to the merit and character of those, who, from among the circle of your acquaintance, may be desirous of becoming members of our society, lest through your inadvertency, the unworthy part of mankind should find means to introduce themselves among you, whereby you will discourage the reputable and worthy.

Self-love is a reigning principle in all men; and there is not a more effectual method of ingratiating ourselves with each other, than by mutual complaisance and respect; by agreement with each other in judgment and practice. This makes society pleasing, and friendship durable; which can never be the case when mens principles and dispositions, are opposite, and not adapted for unity. We must be moved by the same passions, governed by the same inclinations, and moulded by the same morals, before we can please or be pleased in society. No community or place can make a man happy, who is not furnished with a temper of mind to relish felicity. The wise and royal Grand Master, SOLOMON, tells

us, and experience confirms it, that, "the light is sweet, and a pleasant thing it is to behold the sun." Yet for this pleasure we are wholly indebted to that astonishing piece of heavenly workmanship, the eye, and the several organs of sight. Let the eye be distempered, and all objects, which though they remain the same in themselves, to us lose their beauty and lustre, let the eye be totally destroyed, then the sense which depends upon it, is lost also, and the whole body is full of darkness. So it is with that Mason who has not a frame and temper of mind adapted to our institution, without which, the blended allurements of pleasure and instruction, to be found in a lodge, must become tasteless, and of none effect. Likewise let his conduct and circumstances in life be such, as may not have the least tendency to diminish the credit of the society: And be ye ever disposed to honour good men for their virtues, and wise men for their knowledge: Good men for propagating virtue and religion all over the world, and wise men for encouraging arts and sciences, and diffusing them from east to west, and between north and south, rejecting all who are not of good repute, sound morals, and competent understandings. Hence you will derive honour and happiness to yourselves, and drink deeply of those streams of felicity, which the unenlightened never can be indulged with a taste of.

For

For by these means excess and irregularity must be strangers within your walls. On sobriety your pleasure depends, on regularity your reputation, and not your reputation only, but the reputation of the whole body.

These general cautions, if duly attended to, will continually evince your wisdom by their effects; for I can with confidence aver, from experience, that nothing more contributes to the dissolutions of a lodge, than too great a number of members * indiscriminately made; want of regulation in their expences, and keeping unreasonable hours.

To guard against this fatal consequence we shall do well to cultivate the following virtues, viz. prudence, temperance, and frugality. Virtues which are the best and properest supports of every community.

Prudence is the queen and guide of all other virtues, the ornament of our actions, the square and rule of our affairs. It is the knowledge and choice of those things we must either approve

* It would be as absurd to imagine, that happiness is found in a numerous lodge, where the members are indiscriminately admitted, as to think that true greatness consists in size and dimensions; for as Mr. POPE observes, " Let an edifice be ever so vast, unless the parts relate to each other in harmony, the monstrous whole will be but a cluster of littlenesses unnaturally crowded together."

or reject ; and implies to consult and deliberate well, to judge and resolve well, to conduct and execute well.

Temperance consists in the government of our appetites and affections, so as to use the good things of this life as not to abuse them, either by a sordid and ungrateful parsimony on the one hand, or a profuse and prodigal indulgence to excess, on the other. This virtue has many powerful arguments in its favour ; for, as we value our health, wealth, reputation, family, and friends, our character, as men, as Christians, as members of society in general, and as Freemasons in particular, all conspire to call on us for the exercise of this virtue ; in short, it comprehends a strict observance of the apostles exhortation ; “ Be ye temperate in all things ; ” not only avoiding what is in itself improper, but also, whatever has the least or most remote appearance of impropriety, that the tongue of the slanderer may be struck dumb, and malevolence disarmed of its sting.

Frugality, the natural associate of prudence and temperance, is what the meanest station necessarily calls for, the most exalted cannot dispense with. It is absolutely requisite in all stations ; It is highly necessary to the supporting every desirable character, to the establishment of every society, to the interest of every individual in the community. It is a moral, it is a Christian

Christian virtue. It implies the strict observation of decorum in the seasons of relaxation, and of every enjoyment, and is that temper of mind which is disposed to employ every acquisition only to the glory of the giver, our own happiness, and that of our fellow-creatures.

If we fail not in the exercise of these virtues (which are essential supports of every lodge of Free and Accepted Masons) they will effectually secure us from those unconstitutional practices, which have proved so fatal to this society. For prudence will discover the absurdity and folly of expecting true harmony, without due attention to the choice of our members. Temperance will check every appearance of excess, and fix rational limitations to our hours of enjoyment. And frugality will proscribe extravagance, and keep our expences within proper bounds.

The Lacedemonians had a law among them, that every one should serve the gods with as little expence as he could, herein differing from all other Grecians; and LYCURGUS being asked for what reason he made this institution, so disagreeable to the sentiments of all other men? answered, Lest at any time the service of the gods should be intermitted; for he feared, if religion should be as expensive there as in other parts of Greece, it might sometime or other happen that the divine worship, out of the covetousness of some, and the poverty of others, would

would be neglected. This observation will hold equally good with respect to Masons, and will, I hope, by them be properly applied.

I would not be understood here to mean, that because these three moral virtues are particularly pointed out, as essentially necessary to the good discipline and support of a lodge, nothing more is required, for social must be united with moral excellencies; was a man to be merely prudent, temperate and frugal, and yet be unaccustomed to the duties of humanity, sincerity, generosity, &c. he would be at most but a useless, if not a worthless member of society, and a much worse Mason.

In the next place permit me to remind you, that a due attendance on the lodge for your own improvement, and the reputation of Masonry in general, is absolutely necessary; for your own improvement, because the advantages naturally resulting from the practice of principles therein taught, are the highest ornament of human nature; and for the credit of the community, because it is your indispensable duty to support such a character in life as is there enjoined. The prevalency of good example is great, and no language is so expressive as a consistent life and conversation; these once forfeited in the masonic character, will diminish a man, not only in the, esteem of persons of sense, learning, and probity,

but

but even men of inferior qualities will seldom fail of making a proper distinction.

You are well acquainted, that the envious and censorious are ever disposed to form their judgments of mankind according to their conduct in public life, so when the members of our society desert their body, or discover any inconsistency in their practice with their profession, they contribute to bring an odium on a profession, which it is the duty of every member highly to honour. Indeed instances of the conduct here decried, I own are very rare, and I might say, as often as they do happen tend still more to discover the malignity of our adversaries than to reflect on ourselves. For with what ill-nature are such suggestions framed? How weak must it appear in the eye of discernment, to condemn a whole society for the irregularity of a few individuals*.

But to return to my argument; one great cause of absenting ourselves from the lodge, I apprehend to be this.—The want of that grand fundamental principle, Brotherly-love! Did we properly cultivate this Christian virtue, we should

* Though there should be Free-Masons who coolly and without agitation of mind, seem to have divested themselves of all affection and esteem for the craft; we only see thereby the effects of an exquisite and inveterate depravation, for the principle is almost always preserved, though its effects seem to be totally lost.

think

think ourselves happiest when assembled together. On unity in affection, unity in government subsists; for whatever draws men into societies, it is that only can cement them.

Let us recollect that love is the new and greatest commandment; all the others are summarily comprehended in this. It is the fulfilling of the law, and a necessary qualification for the celestial lodge, where the Supreme Architect of the universe presides, who is love. Faith, hope, and charity are three principal graces, by which we must be guided thither, of which charity, or universal love, is the chief, when faith shall be swallowed up in vision, and hope in enjoyment, then true charity or Brotherly-love, will shine with the brightest lustre to all eternity.

*" Shall stand before the host of heaven confest,
" For ever blessing, and for ever blest."*

PRIOR on xiiith ch. 1 Cor.

On the other hand, envy, pride, censoriousness, malice, revenge, and discord, are the productions of a diabolical disposition. These are epidemical disorders of the mind, and if not seasonably corrected and suppressed will prove very pernicious to particular communities, and more especially to such an establishment as ours.

Now there is nothing so diametrically opposite to them, and so powerful an antidote against them as charity, or true Brotherly-love; for instance,

are

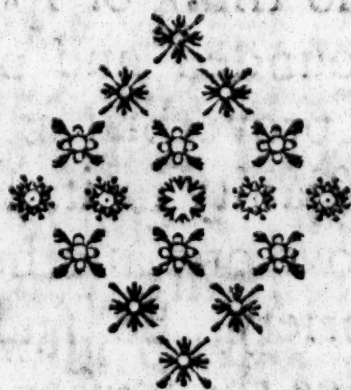
are we tempted to envy, charity guards the mind against it, charity envieth not. Are we tempted by pride, charity vaunteth not itself, is not puffed up. Where this virtue is predominant, humility is both its companion and its delight ; for, the charitable man puts on bowels of mercy, kindness, lowliness of mind. It is a certain remedy likewise against all censoriousness : Charity thinketh no evil, but believeth all things, hopeth all things, will ever incline us to believe and hope the best, especially of a Brother.

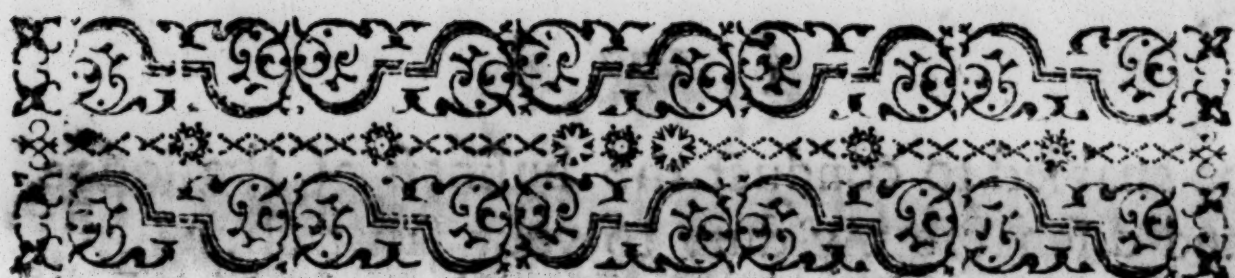
THEREFORE let a constant exercise of this Christian virtue, so essential to our present and future happiness, prove our great esteem for it, and, by its influence upon our lives and actions, testify to the world the cultivation of it amongst us, that they who think or speak evil of us, may be thereby confounded and put to open shame. And as it was a proverbial expression among the enemies of Christianity in its infancy, " See how these Christians love one another," may the same with equal propriety, be said of Free-Masons. This will convince the scoffer and slanderer, that we are lovers of Him, who said, If ye love me keep my commandments ; and, this is my commandment, that ye love one another as I have loved you. This will prove to our enemies, that a good Mason is a good man, and a good Christian, and afford ourselves the greatest comfort here by giving us a well-grounded hope of admittance into
a lodge

a lodge of everlasting felicity hereafter. Thus shall our institution be enabled to repel the destructive power of time, the strongest arm of calumny, and the severest strokes of reproach, till that great and important day when the commissioned arch-angel shall pronounce this awful sentence,

*“Earth, be dissolv’d, with all the worlds on high,
“And time be lost in vast eternity.”*

OGILVIE.

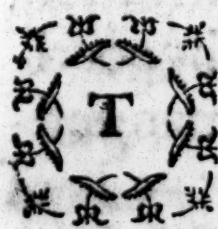




A CHARGE, delivered to the Members
of the UNION LODGE, regularly constituted
and held at the Union Punch House, Princes-
street, Bristol, *A. L.* 5767,

By Brother *ALEXANDER SHEDDEN*,
Right Worshipful Master.

MY WORTHY BRETHREN,

 HIS being our second quarterly meet-
ing, since I had the honour to sit in
this chair, I embrace the opportunity
again to return you my sincere thanks
for that honour, and to assure you I am deter-
mined, to the utmost of my power, to execute
the great trust which you continue to repose in
me, with freedom, fervency and zeal. That I
may be enabled so to do, let us unanimously con-
cur in cultivating peace, harmony, and per-
fect friendship, striving who shall excel in Bro-
therly-love and benignity; then I doubt not, but
with the assistance of my Brother officers, I may

be enabled to conduct the business of the lodge, and discharge my duty to your satisfaction.

To accomplish these desirable ends, let me, in the first place intreat your strict attention to our by-laws, ever keeping in view the general regulations, constitutions, and orders of our antient and honourable society. Let due regard be paid to your officers in their respective stations, whose duty it is to regulate the proceedings of the lodge, and to carry the laws into execution, and may the only contention amongst us be, a laudable emulation in cultivating the royal art, and endeavouring to excel each other in whatever is good and great. The moral and social duties of life we should make a principal subject of contemplation, for thereby we shall be enabled to subdue our passions, and cultivate fraternal affection, the glory and cement of this institution, laying aside all malice, and all guile and hypocrisies, and envies, and all evil-speakings; manifesting our love one to another, for “ Love is of
“ God; and he that loveth God, loveth his Bro-
“ ther also. And he that saith he is in the light,
“ and hateth his Brother, is in darkness until
“ now.”

Suffer nothing to be heard within the sacred walls of this lodge, but the heavenly sounds of truth, peace and concord, with a chearful harmony of social and innocent mirth; and, “ be ye
“ like-minded, having the same love, being of
“ one accord and of one mind; let nothing be
“ done

“ done through strife or vain-glory, but in low-
 “ lines of mind, let each esteem other better
 “ than themselves.” Never give cause for it to
 be said, that we who are solemnly connected
 by the strictest laws of amity, should ever omit
 the practice of forbearance, and allow our pas-
 sions to controul us, when one great end proposed
 by our meeting here is, to subdue them. Let us
 not sit down contented with the name only of a
 Mason, but walk worthy of that glorious pro-
 fession, in constant conformity to its duties. To
 become Brethren worthy of our most antient
 and honourable institution, we must devote our-
 selves to the study and discharge of the following
 duties, which are more or less within the reach
 of every capacity, viz. a knowledge of the mys-
 terious problems, hieroglyphicks, and symbolical
 customs and ceremonies of the royal art, together
 with the origin, nature, and design of the institu-
 tion, its signs, tokens, &c. whereby Masons are
 universally known to, and can converse with each
 other, though born and bred in different coun-
 tries and languages.

A Free Mason must likewise be a good man,
 one who duly fears, loves, and serves his heavenly
 Master, and in imitation of the operative mason
 who erects a temporal building according to the
 rules and designs laid down for him, by the mas-
 ter mason, on his tressel-board, raises a spiritual
 building, according to the laws and injunctions
 laid

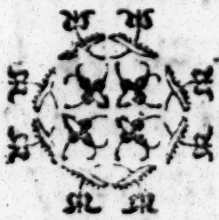
laid down by the Supreme Architect of the universe in the book of life, which may justly be considered in this light, as a spiritual tressel-board.

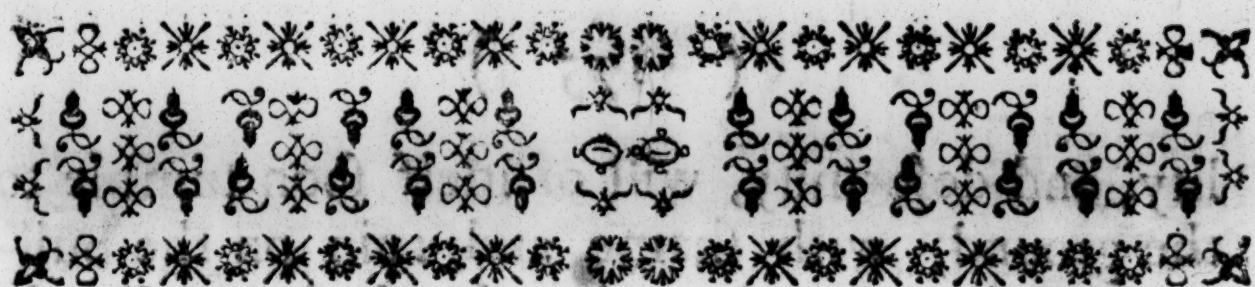
He must honour the King and be subordinate to his superiors, and ever ready to promote the deserving Brother in all his lawful employments and concerns. These, my Brethren, are qualifications of a good Mason, wherefore they merit our peculiar attention ; and, as it is our duty we should make it our pleasure to practice them, by so doing we shall let our light shine before men, and prove ourselves worthy members of that institution, which enobles all who conform to its most glorious precepts.

Finally, let me advise you to be very circumspect, and well guarded against the base attempts of pretenders, always setting a watch before your mouth. And with respect to any who may call themselves Masons, but (possessing refractory spirits) are at the same time enemies to all order, decency, and decorum, speaking and acting as rebels to the constitution of Masons in this kingdom, let me exhort you to have no connection with them, but according to the advice of St. PAUL, to the Thessalonians, “ withdraw yourselves from every Brother that walketh disorderly,” leaving such to the natural consequence of their own bad conduct ; being well assured, that the vain fabric, which they mean to erect, having no other support than their own ignorance, debility,

lity, and deformity, will of itself soon tumble to the ground, with shame and ruin on the builders heads. On the other hand, let us live in strict amity and fraternal love with all just and upright Brethren, that we may say, with the royal Psalmist, " Behold how good, and how pleasant it is, for Brethren to dwell together in unity."

Let GOD's holy word be the guide of our faith; and justice, charity, love and mercy, our characteristicks, then we may reasonably hope to attain the celestial pass-word, and gain admittance into the lodge of our Supreme Grand Master, where pleasures flow for evermore.— This is the fervent prayer of him who glories in the name of a faithful Mason, and has the honour to be Master of this Right Worshipful lodge.





The following ADDRESS was delivered by the Rev. Mr. HENRY CHALMERS, P. M. in the Lodge of *Perfect Friendship*, constituted and held in the Town of Chelmsford, in the County of Essex, on the Festival of St. JOHN the Baptist, *A. L.* 5767. On which Occasion a Sermon had also been preached in the Forenoon by the Rev. Mr. PANTING.

Right Worshipful Master, and worthy Brethren,

Desire to entertain each other with social, virtuous, and chearful sentiments, is the duty as well as the happiness of every member of our antient and honourable society.

Animated by brotherly good-will (which I hope is deeply engraved on the heart of every Free-Mason) permit me to congratulate you on the return of this festival, thus respectfully celebrated by a lodge wherein I have had the honour to preside: A lodge, in its infancy, distinguished for its regularity and choice of its members; but

but under the prudent conduct of our present * guardian, flourishing beyond expectation, and by his assiduity and care, honoured with the addition of many illustrious and worthy Brethren.

Happy am I likewise to see all the offices this day supported by Brethren, who I am persuaded want neither inclination or abilities, to recommend and enforce whatever may be found necessary to maintain the universal reputation of the institution, and particularly the felicity of this lodge.

Our Reverend Brother, in his ingenious discourse, this morning, judiciously expatiated on those glorious principles, on which our royal art is founded, and proved its basis still to be firm and permanent. Let it be our peculiar care, as it is our indispensable duty, not to undermine it by any inattention, omission, or irregularity.

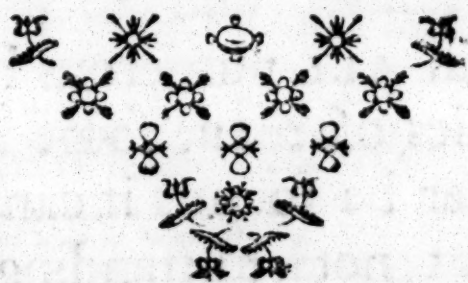
Knowledge (which is attained by diligence) must precede practice, and till we know a duty, it is impossible for us to discharge it. The lodge is the properest school wherein we can expect to arrive at any proficiency in our noble science, and by a constant and regular attendance here, we may hope to become Masters of the royal art ;

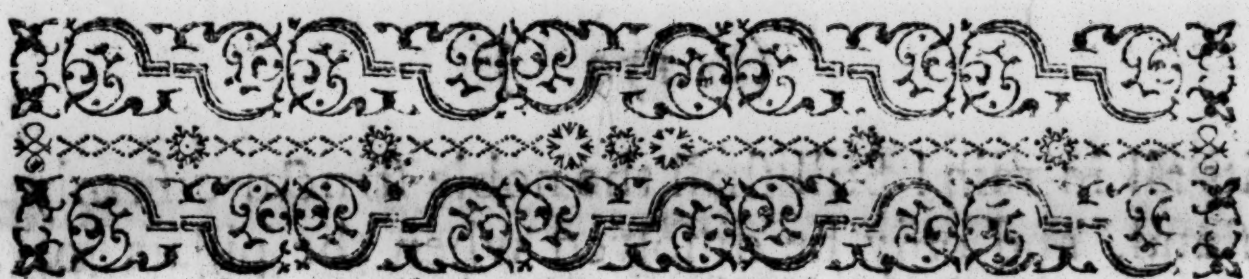
* John Reynolds, Esq; coroner for the county of Essex.

whereas the neglect of this duty can produce nought but ignorance and error. Indeed ! were these the only consequences of a wilful or indolent absence, the craft might not suffer much by such lukewarm Brethren ; but I am sorry to say this is not all, the eye of the censurer is ever upon us, and the lips of the stammerer speak plainly against us, and when the members of our society desert the body, the unenlightened are ever ready to impeach the harmony and improvement which we profess and know to be the inseparable companions of every well regulated lodge, where VIRTUE finds a real pleasure, and *vice* a just abhorrence.

Let us therefore be ever vigilant in the discharge of our duty, and particularly assiduous in cultivating those grand essentials of our constitution, Brotherly-love, Beneficence, and Truth. Thus we shall be always happy in assembling together. Thus will our lodge shine with undiminished lustre, even as long as the radiant sun shall rise in the east to gild our days, and the pale moon appear to illuminate our nights. Thus supported by wisdom, strength, and beauty ; adorned with peace, plenty, and harmony ; cemented by secrecy, morality, and good-fellowship, what has it to fear ? Let the tides of time and chance beat against its walls ; the gusts of malice assault its towering height,
its

its all in vain ! Still shall the noble structure firmly stand, and only be dissolved when the pillars of the universe shall be shaken, and, “ the great globe itself, yea, all which it inherit, shall, like the baseless fabric of a vision, leave not a wreck behind.”





The following ADDRESS was delivered in a Lodge of FREE AND ACCEPTED MASONS, immediately after the *Expulsion* of a Member who had been repeatedly, but in vain, admonished for the illiberal practice of backbiting and slandering his BRETHREN.

BRETHREN,

XXXXXXXXX S in ALL numerous bodies and societies of men, some unworthy will ever be found, it can be no wonder, that notwithstanding the excellent principles and valuable precepts, laid down and inculcated by our venerable institution, we have such amongst us: Men! who instead of being ornaments or useful members of our body, I am sorry to say, are a shame and disgrace to it.

These are sufficiently characterized by a natural propensity to backbite and slander their Brethren, vices! truly detestable in all men, and more peculiarly so in FREE-MASONS, who by the regulations of their institution, are specially exhorted and enjoined “to speak as well of a Brother

ther if absent as present ; to defend his honour and reputation wherever attacked, as far as truth and justice will permit ; and where they cannot reasonably vindicate him, at least to refrain from contributing to condemn him."

But alas ! regardless of their duty in general, and of these laudable injunctions in particular, we frequently find such men assiduously employed in traducing the characters of their Brethren ; and instead of rejoicing at their good fortune, pitying their misfortunes, and apologizing for their weaknesses and errors, envying their prosperity, and (unaffected by their adversity) with a secret, and malicious pleasure, exploring and publishing their defects and failings ; like trading vessels they pass from place to place, receiving and discharging whatever CALUMNY they can procure from others, or invent themselves.

As we have just now had a mortifying instance of the necessary consequence of such base conduct, in the expulsion of one of our own members, permit me to deliver to you some sentiments of the great Archbishop TILLOTSON * on the subject. He assigns various causes of this evil, and also furnishes directions, which if adhered to, will greatly contribute to prevent and remedy it.

* Vide his sermon on EVIL-SPEAKING.

“ If we consider the causes of this evil practice, we shall find one of the most common is ill-nature ; and by a general mistake, ill-nature passeth for wit, as cunning doth for wisdom ; though in truth, they are as different as vice and virtue.

“ There is no greater evidence of the bad temper of mankind, than their proneness to evil-speaking. For as our Saviour saith, Out of the abundance of the heart the mouth speaketh, and therefore we commonly incline to the censorious and uncharitable side.”

“ The good spoken of others we easily forget, or seldom mention, but the evil lies uppermost in our memories, and is ready to be published upon all occasions ; nay, what is more ill-natured and unjust, tho’ many times we do not believe it ourselves, we tell it to others, and venture it to be believed according to the charity of those to whom it is told.”

“ Another cause of the frequency of this vice is, That many are so bad themselves. For to think and speak ill of others is not only a bad thing, but a sign of a bad man. When men are bad themselves they are glad of any opportunity to censure others, and endeavour to bring things to a level ; hoping it will be some justification of their own faults, if they can but make others appear equally guilty.”

“ A third cause of evil-speaking is malice and revenge. When we are blinded by our passions
we

we do not consider what is true, but what is mischievous ; we care not whether the evil we speak be true or not ; nay, many are so base as to invent and raise false reports, on purpose to blast the reputations of those by whom they think themselves injured. This is a diabolical temper ; and therefore St. JAMES tells us, that the slanderer's tongue is set on fire of hell."

" A fourth cause of this vice is envy. Men look with an evil eye upon the good that is in others, and do what they can to discredit their commendable qualities ; thinking their own character lessened by them, they greedily entertain, and industriously publish, what may raise themselves upon the ruins of other mens reputation."

" A fifth cause of evil-speaking is impertinence and curiosity ; an itch of talking of affairs which do not concern us. Some love to mingle themselves in all business, and are loth to seem ignorant of such important news as the faults and follies of men ; therefore with great care they pick up ill stories to entertain the next company they meet, not perhaps out of malice, but for want of something better to talk of."

" Lastly, many do this out of wantonness, and for diversion ; so little do they consider a man's reputation is too great and tender a concern to be jested with ; and that a slanderous
tongue

tongue bites like a serpent, and cuts like a sword. What can be so barbarous, next to sporting with a man's life, as to play with his honour and good name, which to some is better than life?"

Such, and so bad, are the causes of this vice.

"If we consider its pernicious effects we shall find, that to such as are slandered it is a great injury, commonly a high provocation, but always matter of grief."

"It is certainly a great injury, and if the evil which we say of them be not true, it is an injury beyond reparation. It is an injury that descends to a man's children; because the good or ill name of the father is derived down to them, and many times the best thing he has to leave them is an unblemished virtue. And do we make no conscience to rob his innocent children of the best part of this small patrimony, and of all the kindness that would have been done them for their father's sake, if his reputation had not been so undeservedly stained? Is it no crime, by the breath of our mouth, at once to blast a man's reputation, and to ruin his children perhaps to all posterity? Can we jest with so serious a matter? An injury so very hard to be repented of as it ought; because, in such a case, no repentance will be acceptable without restitution, if in our power."

"Even

“ Even suppose the matter of the slander true, yet no man’s reputation is considerably stained, though never so deservedly, without great hurt to him ; and it is odds but the charge, by passing through several hands, is aggravated beyond truth, every one being apt to add something to it.”

“ Besides the injury, it is commonly a high provocation ; the consequences of which may be dangerous and desperate quarrels. One way or other the injured person will hear of it, and will take the first opportunity to revenge it.”

“ At best, it is always matter of grief to the person that is defamed, and Christianity, which is the best natured institution in the world, forbids us to do those things whereby we may grieve one another.”

A man’s character is a tender thing, and a wound there sinks deep into the spirit even of a wise and a good man ; and the more innocent any man is in this respect, the more sensible he is of this uncharitable treatment ; because he never treats others so, nor is he conscious to himself that he hath deserved it.

“ To ourselves the consequences of this vice are as bad or worse. He that accustoms himself to speak evil of others, gives a bad character to himself, even to those whom he desires to please, who, if they be wise, will conclude that he

Bb

speaks

‘speaks of them to others, as he does of others to them.’”

“ And this practice of evil-speaking may be inconvenient many other ways. For who knows, in the chance of things, and the mutability of human affairs, whose kindness he may stand in need of before he dies? So, that did a man only consult his own safety and quiet, he ought to refrain from evil-speaking.”

“ How cheap a kindness is it to speak well, at least not to speak ill of others. A good word is an easy obligation, but not to speak ill requires only our silence. Some instances of charity are chargeable; but were a man never so covetous he might afford another his good word; at least he might refrain from speaking ill of him, especially if it be considered, how dear many have paid for a slanderous and reproachful word.”

“ No quality ordinarily recommends one more to the favour of men, than to be free from this vice. Such a man’s friendship every one desires; and, next to piety and righteousness, nothing is thought a greater commendation, than that he was never, or very rarely, heard to speak ill of any.”

“ Let every man lay his hand upon his heart, and consider how himself is apt to be affected with this usage. Nothing sure is more equal and reasonable than that known rule, What thou wouldst

wouldst have no man do to thee, that do thou to no man."

"The following directions, if duly observed, will greatly contribute to the prevention and cure of this great evil."

"Never say any evil of another, but what you certainly know."

"Whenever you positively accuse a man of any crime, though it be in private and among friends, speak as if you were upon your oath, because GOD sees and hears you. This, not only charity but justice demands of us. He that easily credits a false report is almost as culpable as the first inventor of it. Therefore never speak evil of any upon common fame, which, for the most part is false, but almost always uncertain."

"Before you speak evil of another, consider whether he hath not obliged you by some real kindness, and then, it is a bad turn to speak ill of him who hath done you good. Consider also, whether you may not come hereafter to be acquainted with him, related to him, or in want of his favour whom you have thus injured? And whether it may not be in his power to revenge a spiteful and needless word, by a shrewd turn? So that if a man made no conscience of hurting others, yet he should in prudence have some consideration of himself."

“ Let us accustom ourselves to be truly sorry for the faults of men, and then we shall take no pleasure in publishing them. Common humanity requires this of us, considering the great infirmities of our nature, and that we also are liable to be tempted; considering likewise how severe a punishment every crime is to itself, how terribly it exposeth a man to the wrath of God, both here and hereafter.”

“ Whenever we hear any man evil spoken of, if we have heard any good of him, let us say that. It is always more humane and more honourable to vindicate others than to accuse them. Were it necessary that a man should be evil spoken of, his good and bad qualities should be represented together, otherwise he may be strangely misrepresented, and an indifferent man may be made a monster.”

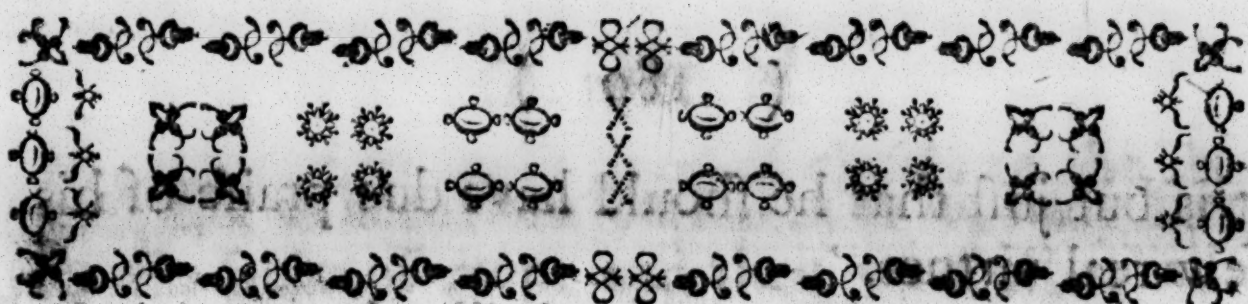
“ They that will observe nothing in a wise man, but his oversights and follies; nothing in a good, but his failings and infirmities, may render both despicable. Should we heap together all the passionate speeches, all the imprudent actions of the best man, and present them all at one view, concealing his virtues, he, in this disguise, would look like a mad-man or fury; and yet, if his life were fairly represented in the manner it was led, he would appear to all the world to be an admirable and excellent person. But how numerous soever any man's ill-qualities are,
it

it is but just that he should have due praise of his few real virtues."


"That you may not speak ill, do not delight in hearing it of any. Give no countenance to busy-bodies; if you cannot decently reprove them, because of their quality, divert the discourse some other way; or by seeming not to mind it, signify that you do not like it."

"Let every man mind his own duty and concern. Do but endeavour, in good earnest, to mend yourself, and it will be work enough, and leave you little time to talk of others."

In the foregoing sentiments, the BACKBITER and SLANDERER may see himself fully represented as in a true mirror; and detestable as the spectacle naturally appears, much more so does it seem when *masonically* examined. May all such therefore contemplate the nature and consequences of this abominable vice, and that they may still become worthy men and Masons, let them constantly pray, with the royal Psalmist, (Psal. cxli.) *Set a watch, O Lord, before my mouth, keep thou the door of my lips; being assured of their encouragement, that, He who backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, shall abide in the tabernacle of the Lord, and shall dwell in his holy-bill.*



A short **CHARGE**, generally given to new
admitted **BRETHREN**.

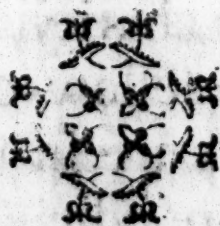
 **Y**OU are now admitted by the unanimous consent of our lodge, a fellow of our most antient and honourable society; antient, as having subsisted from time immemorial, and honourable, as tending in every particular to render a man so, that will be but conformable to its glorious precepts.—The greatest monarchs in all ages, as well of Asia and Africa as of Europe, have been encouragers of the royal art, and many of them have presided as Grand Masters over the Masons in their respective dominions; not thinking it any diminution of their imperial dignities to level themselves with their Brethren in Masonry, and to act as they did. The world's great Architect is our Supreme Master, and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered in the lodge, for, as Free-Masons, we only pursue the universal religion of nature: This is the cement which unites men of the most different prin-

principles in one sacred band, and brings together those who were the most distant from one another.

There are three general heads of duty, which Masons ought always to inculcate, viz. to God, our neighbours, and ourselves. To God, in never mentioning his name but with that reverential awe which becomes a creature to bear to his Creator; and to look upon him always as the *summum bonum* which we came into the world to enjoy: And according to that view to regulate all our pursuits. To our neighbours, in acting upon the square, or doing as we would be done by. To ourselves, in avoiding all intemperances and excesses, whereby we may be led into a behaviour unbecoming our laudable profession.

In the state, a Mason is to act as a peaceable and dutiful subject, conforming chearfully to the government under which he lives; he is to pay a due deference to his superiors, and from his inferiors he is rather to receive honour with some reluctance than to extort it; he is to be a man of benevolence and charity, not sitting down contented while his fellow-creatures (but much more his Brethren) are in want, and it is in his power, without prejudicing himself or family, to relieve them. In the lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broke. He is to be obedient to the Master and presiding
of-

officers, and to apply himself closely to the business of Masonry, that he may sooner become a proficient therein, both for his own credit, and for that of the lodge. He is not to neglect his necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those who, through ignorance, may speak evil of, or ridicule it. He is to be a lover of the arts and sciences, and to take all opportunities of improving himself therein. If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties; lest by his misconduct at any time the lodge should pass under some evil imputations. Nothing can prove more shocking to all faithful Masons, than to see any of their Brethren profane, or break through the sacred rules of their order, and such as can do it, they wish had never been admitted.



XX
XX
XX
A C H A R G E delivered by Brother THO-
MAS FRENCH, G. S. at the Initiation of a
FREE-MASON.

BROTHER,

XX
XX
XX
B E I N G now regularly initiated in-
to this society, permit me to offer
to your serious consideration, those
virtues that will always distinguish
you among men, especially Masons.

The Holy Scriptures, the standard of truth,
and the unerring dictates of an unerring Being,
I would recommend as the primary object of
your attention.

Next, a general, an unlimited regard for men
of virtue, honour and integrity, howsoever dis-
tinguished by private persuasion; Masonry wisely
removes such distinctions, and by uniting all
countries, sects and principles into one insepara-
ble band of affection, conciliates true friendship,
and effectuates the noble purpose of making each
other happy, and rejoicing in each others fel-
city.

Hence disputes on religion and politics are never suffered to interrupt the friendly intercourse of our regular assemblies. These are designed to improve the mind, correct the morals, and reform the judgment.

Your experience in life, has no doubt made familiar to you the three great duties of morality ; to God ; your neighbour ; and yourself ; which I hope your new character, as a Free-Mason, will still more deeply imprint upon your mind, and render your conduct not only regular and uniform, but in every other respect agreeable to the dignity of this laudable profession.

As a Mason, you are cheerfully to conform to the government under which you live ; to consider the interest of the community as your own ; and be ready on all occasions to give proofs of loyalty to your Sovereign, and affection to your Country.

Benevolence and charity, being the renowned characteristicks of Masonry, you are to cherish and promote ; and though you ought ever liberally to contribute to alleviate the miseries of the wretched, yet you are more particularly to extend your pity to a poor Brother, whose unhappy circumstances may oblige him to solicit your friendly assistance ; ever remembering that period of your life, when you was introduced into Masonry, ***** on which, if you but for a moment reflect, it cannot fail making you so far benevolent

volent as never to shut your ear unkindly to the complaints of the wretched. But when a poor Brother is oppressed by want, you will, in a particular manner, listen to his sufferings with attention, in consequence of which, pity will flow from your breast, and relief according to your capacity.

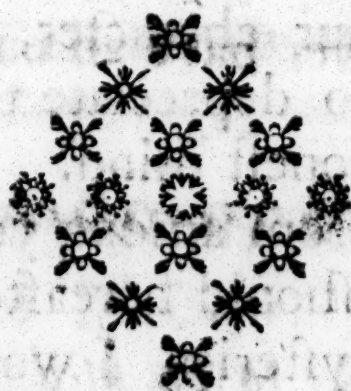
The solemnity of our ceremonies, will ever require from you a serious deportment, and strict attention to the elucidating of those emblems and hieroglyphicks under which our mysteries are couched.

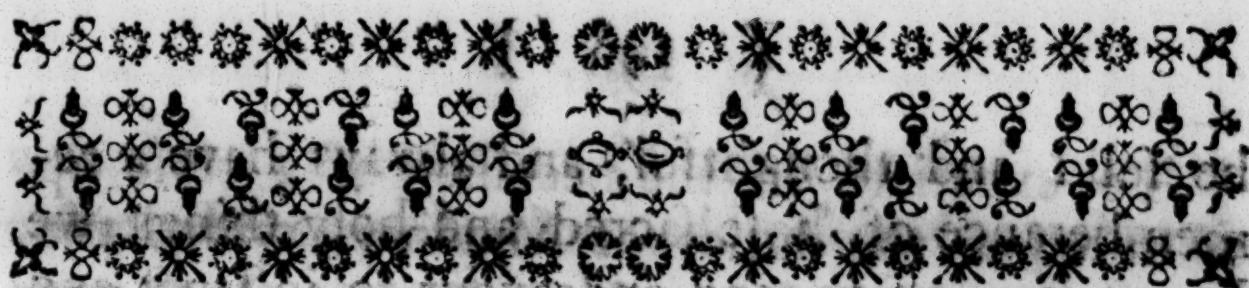
And as order and regularity cannot fail to render permanent the harmony of this lodge, it is expected you will be obedient to the Master and presiding officers, and be particularly careful never to introduce any discourse that may tend to violate your character, as a gentleman, or a Mason, or to depreciate those virtues that always adorn an honest mind.

If, therefore, from among your friends or acquaintance, you should hereafter propose a candidate for our mysteries, I would earnestly recommend, that you know him to be worthy; and never from a pecuniary or ungenerous motive, endeavour to introduce any but men of honour and integrity, whose character as well as principle, justly intitles him to the privileges of this fraternity.

To expatiate on the necessity of a close application to the duties of Masonry, will, I presume, be needless, as I doubt not but your own experience will soon evince the real value and utility of this science, and the excellency of its precepts.

I shall therefore conclude this address, in a sure expectation of your implicit obedience to the foregoing circumstances, as well for your own honour, as the credit of this lodge, and that you will chearfully conform to all those salutary laws which are, and ever have been, the established basis and support of the royal art.





A PRAYER *at the Empointing of a Brother,*
used in the Reign of Edward IV.

HE mighty **GOD** and Father of
heaven, with the wisdom of his
T glorious Son, through the goodness
of the Holy Ghost, that hath been
three persons in one godhead, be
with us at our beginning, give us grace to govern
in our living here, that we may come to his
bliss that shall never have an end.



A PRAYER *to be used at the Admission*
of a Brother.

O Most glorious and eternal God, who art
the Chief Architect of the created uni-
verse! grant unto us, thy servants, who have
already entered ourselves into this most noble,
antient, and honourable fraternity, that we may
be

be solid and thoughtful; and always have a remembrance of those sacred and holy things we have taken on us, and endeavour to instruct and inform each other in secrecy, that nothing may be unlawfully or illegally obtained; and that this person, who is now to be made a Mason, may be a worthy member, and may he, and all of us, live as men, considering the great end for which thy goodness has created us; and do thou, O God, give us wisdom to contrive in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly mansions where thy honour dwells; and grant, O Lord, that we may agree together in Brotherly-love and charity one towards another; and in all our dealings in the world, do justice to all men, love mercy, and walk humbly with thee, our God; and, at last, may an abundant entrance be administered unto us, into thy kingdom, O great Jehovah. Now unto the King eternal, immortal, invisible, the only wise God, be kingdom, power, and glory, for ever and ever. AMEN.

ANOTHER PRAYER.

MOST holy and glorious Lord God, thou Architect of heaven and earth, who art the giver of all good graces: And hath promised that

that where two or three are gathered together in thy name, thou wilt be in the midst of them : In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, to give us thy holy spirit, to enlighten our minds with wisdom and understanding, that we may know and serve thee aright, that all our doings may tend to thy glory, and to the salvation of our souls : And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother among us : Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of Godliness and Christianity.

This we humbly beg in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.

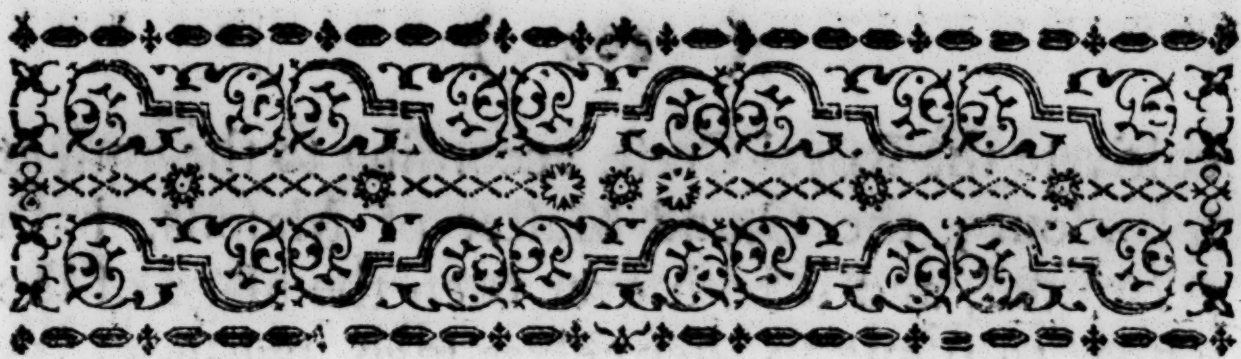


POST-


that where two or three are gathered together in
my name, I will be in the midst of them :
In the name we assemble and meet together,
most humbly beseeching thee to bless us in all
our undertakings, to give us thy holy spirit to
enlighten our minds with wisdom and under-
standing, that we may know and love thee
aright, that all our doings may tend to thy glory,
and to the salvation of our souls : And we be-
seach thee O Lord God, to bless this our pro-
fessing, and to grant that this our
Brother may dedicate his life to thy service, and
be a true and faithful teacher among us : Endue
him with divine wisdom, that he may, with the
secrets of thy glory, be able to unfold the mys-
teries of Godliness and Christianity.

This we humbly beg in the name, and for the
sake of Jesus Christ, our Lord and Saviour Amen.

Wm. Hall
1697



P O S T S C R I P T.

 S LAWS, ORDERS, and CONSTITUTIONS are essentially necessary to the establishment and support of every society, without which no society can long subsist with any degree of happiness, or reputation, the general laws and regulations of the Most Antient and Honourable Society of Free and Accepted Masons, as set forth in the book of constitutions, are invariably to be observed by every private lodge, and every individual member of the fraternity. But for the better answering the purposes of particular lodges; to cement the union thereof; and to further the good intentions of those Brethren, who are disposed to

D d

cultivate

cultivate the Royal Craft, according to the antient splendour; the Grand Master of Masons, hath permitted, and it hath ever been the usage of the lodges to frame to themselves such bye-laws, as to the members of each particular lodge shall seem meet, provided that the antient land marks are preserved inviolate, and that such bye-laws be agreeable to the general regulations.

And as it frequently happens that new lodges are at a loss for some assistance on these occasions, the following form is offered for that purpose.

BYE-LAWS, for the regulation of
the Lodge No. known by the
name of of the *Most*
Antient and Honourable Society of Free and
Accepted Masons, duly constituted the
day of A. L. 5769.
A. D. 1769, first held at
and now held at

Article 1. *Fixed, or Lodge Nights.*

That the lodge shall assemble on the third Friday in every month at seven o'clock in the evening; which shall be deemed general, or public lodge nights; but that the Right Worshipful Master shall have power, as in times past, to convene a private lodge as often as he shall find it expedient.

Article

Article 2. *Election and Choice of Officers.*

That the election of a Master, as well as a Treasurer, of this lodge, shall be half-yearly, *to wit*, at the public lodges held in June and December, by a majority of the members present, by ballot. That the Master elect, if present, shall on that night of election (if not at the next lodge night) appoint the two Wardens and Secretary. That the accounts of the Treasurer shall be audited on the night of election, or so soon after as conveniently can, by the Master and Wardens for the time being, or by a committee for that purpose to be appointed; and the balance appearing to be due thereon, shall be paid by him to the Treasurer elect, immediately after the accounts are so audited, or at the next public lodge night. That the tyler shall be elected by ballot, or holding up of hands of the members present, on every election night, or as often as there shall be occasion, and shall be continued only during his good behaviour, and the pleasure of the lodge.

Article 3. *Payment of Quarteridge.*

That every member of this lodge shall pay to the Treasurer, for the use of the lodge, the annual subscription of eighteen shillings, by quarterly payments, *viz.* the sum of four shillings and sixpence on the 1st lodge night after Christmas,

the 1st lodge night after Lady-day, the 1st lodge night after Midsummer, and on the 1st lodge night after Michaelmas. And if any member shall neglect or refuse to pay the same within three months from every such quarter day, having had notice thereof from the Secretary, he shall be expelled as a member and excluded from visiting this lodge, unless good cause be shewn to the Master and Brethren to induce a forbearance.

Article 4. *Makings.*

That every person desirous of being made a Mason in this lodge, shall be recommended and duly proposed by a member in an open public lodge; when the Brother so proposing him, shall deposit half a guinea on account of his fees. And the Brother so proposed shall be balloted for the next succeeding public lodge night, in which interval proper enquiry may be made into his character, and if on such ballot there shall not appear *two* * black, or negative balls, he shall be initiated and admitted a member on paying to the Treasurer the admission fee, one guinea and a half, together with his subscription in proportion to the time then to come in the current quarter; and also five shillings to

* In some lodges *three*, but in general *one* negative excludes.

the use of the grand or public fund of Masons for his admission and registering fees: And if on a ballot he should appear not to be admitted, the sum deposited when he was proposed shall be returned to the Brother who proposed him. And if he is approved on the ballot, and neglects to attend for admission, *three* lodge nights, his deposit shall, in that case, be forfeited to the lodge. And if any Brother shall be duly proposed and admitted, who hath before been initiated into the first, or passed to the second degree, in another regular lodge, he shall pay so much as together with what he hath already advanced for such initiation, or pass, as will amount to the sum of one guinea and a half, provided that no such Brother shall be passed or raised for less than half a guinea for each degree besides his fee for registering.

Article 5. *Admission of Members.*

That no Brother shall be admitted a member of this lodge until he hath visited us once at least, and has been duly proposed by a member in open lodge, which done he shall be balloted for at the next succeeding public lodge; and unless three negatives or black balls appear, shall be admitted on paying five shillings to the fund of the lodge, and two shillings and sixpence to the grand fund for registering his name, over and above his proportionable subscription.

Article

Article 6. *Visitors.*

That every visiting Brother being a member of a regular lodge, shall pay on every visit 1s. 6d. but if only of the lodge of St. JOHN shall pay 2s.

Article 7. *Master and Wardens to attend quarterly Communications and Committees of Charity.*

That the Master and Wardens, or their representatives shall attend every committee of charity and quarterly communication at the expence of the lodge, and shall give to the fund of charity such sum, and so often, as the lodge shall agree to at the public lodge next preceding every quarterly committee.

Article 8. *Fund and Property of the Lodge vested in Master and Wardens in trust for the Lodge.*

That the cash or fund as well as the jewels, furniture, and other things, belonging to this lodge or society, shall be, and hereby is, vested in and deemed, the property of the Master and Wardens for the time being, so that any action or suit that shall happen to be necessary for the preservation or recovery of the same, or any part thereof, or of any of the arrears of quarteridge, may and shall be brought or commenced and prosecuted in their names, in trust for the use
and

and benefit of the lodge, and to be paid, applied and disposed of as the majority of the members shall, in due form, from time to time, think proper to direct.

Article 9. Enacting, abrogating or altering Laws.

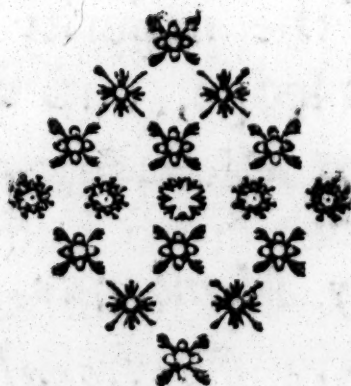
That when a motion shall be made for any new law, or the abrogating or altering of any old one, it shall first be handed up in writing to the Master, in order to be read and considered by him and the members present; and no new law, abrogation, or alteration of any old one, shall be valid unless the same be entered in the minutes, by the consent of the majority of members present at one public lodge, and duly confirmed at the next.

*Article 10. Every Member to sign and obey these
and the constitutional Laws.*

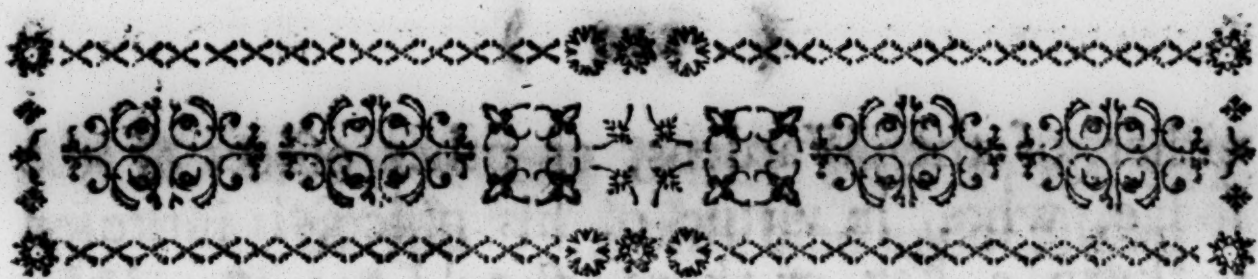
That every member of this lodge shall sign these laws, and shall observe and keep the same, and all such as shall hereafter be enacted agreeable to the 8th article, as well as all the laws, orders and regulations laid down and prescribed in and by the last edition of the book of constitutions of Masonry, and such as shall hereafter be made and published by the authority of the grand lodge.

The

The above laws settled and approved of at a
public lodge held the day of
are now duly enacted and confirmed at
another public lodge, held this day
of A. L. 5769. A. D. 1769.
witness the hands of us the following officers
and Brethren.

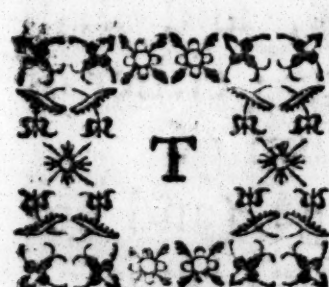


The



From the following general Collection, Lodges
may furnish themselves with suitable Laws,
according to their various Circumstances.

Law 1. Time of Meeting.

 **H A T** the members of this lodge
shall meet every and
in each month at the hour of six
from Michaelmas to Lady-day, and
at the hour of seven from Lady-day to Michael-
mas. And that every member shall come into
the lodge decently cloathed in such attire as is
suitable to his rank, quality, and condition in
life ; always remembering that he can never as-
sociate himself with better company than Bro-
thers and Fellows.

2. Opening the Lodge.

When a sufficient number of members shall
be assembled, the Master, or in his absence, a
proper person shall immediately open the lodge
and proceed to business. And if the Master, ei-

E e

ther

either of the Wardens, or other officer of the lodge, who, in virtue of his office, is intitled to keep a key or keys, should not attend the lodge in proper time, and neglect to send the same, whereby the business of the lodge shall be retarded, such Brother shall forfeit the sum of

3. *Closing the Lodge.*

As nothing has a greater tendency to bring the craft into disrepute than keeping late hours on lodge nights, the Master shall be acquainted by the S. W. when it is o'clock, and shall immediately proceed to close the lodge; either of them failing herein shall forfeit the sum of and any member who is in the lodge (and not being a traveller or lodger in the house) remaining in the same house after o'clock, shall also forfeit the sum of It is hoped and expected that no member will offend against this law, calculated to secure the honour and harmony of the lodge, to prevent uneasiness to our relatives at home, and to preserve the œconomy of our families.

4. *Liquors and Supper.*

All liquors drank at supper, on lodge nights, shall be charged to the lodge, but liquors called for before lodge hours, unless on account of makings, &c. shall not be charged to the lodge.

No

No person shall be permitted to sup in the lodge room during lodge hours.

5. *Admission of Masons or Members.*

That no person be suffered or admitted to be made a Free and Accepted Mason in this lodge, or if a Mason, to be a member thereof, unless well known to one or more members, to be a man of virtuous principles and integrity, and not a bondsmen; and such as by their own consent, are desirous to become Brethren; it being contrary to our established constitution, to persuade or engage thereto, and it is hereby recommended to every good Mason, and particularly to the Brethren of this lodge, that they be careful whom they recommend as candidates for Masonry, that they may not bring scandal, or disreputation on the craft.

6. *Making, passing and raising.*

No person shall be made a Mason in this lodge without first paying into the hands of the Treasurer, two guineas; for which, if he proves a worthy member of our society, he shall be intituled to the three degrees without further expence: But if any one made a Mason in this lodge shall afterwards prove an unworthy member of the craft, by treating it disrespectfully either by words or actions; leading an immoral and

scandalous life, such persons shall not be intituled to any further degree in this lodge.

And whereas the craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons, no ways fit to become members of our antient and honourable institution, whereby men of rank, quality, knowledge and education, are oft deterred from associating with their Brethren at their public meetings : It is hoped every Brother who is desired to propose any person, will be particularly careful, that he is one, in all respects, suitable to the venerable society he is to become a member of ; one whose temper and disposition may cement the harmony of the lodge, and whose conduct and circumstances in life, are such as may not tend to diminish the credit of it. When a person is proposed, it shall be mentioned at the bottom of the next summons (which shall issue at least three days before the lodge night) that each member may be prepared to approve or reject such candidate ; also the same practice, and for the same reason, shall be observed with regard to passing or raising a Brother.

7. Who proper to be admitted an honorary Member and when discontinued.

That no one member of this lodge be admitted an honorary member, unless his avocations fre-

quently call him out of town; or his place of abode be at too great a distance to attend constantly: In either of the above cases it may be dispensed with by a majority of members present; but such an honorary member cannot be chose into any office, speak, vote, or otherwise concern himself with the business of the lodge. Such Brother shall be admitted each night on the same terms as the members, and may have the privilege of becoming a member without any further fine, on his being first proposed and balloted for, and negatives not appearing against him upon casting up the same. If a Brother shall discontinue himself a member, from the time the message, letter or motion is sent or made, he shall not vote, or otherwise concern himself with the business of the lodge; but if their should happen to be any more lodge nights in the quarter after such motion, he shall have a right to be admitted to the end of the quarter he has paid up to.

8. Time for Re-admission of a Member.

That any member having discontinued himself from this lodge and paid his arrears, may, on application, and paying five shillings, be re-admitted (provided negatives do not appear against him) and any sea-faring member, or one whose business obliges him to leave town, shall be excused paying his quarteridge from

from the time of his departure till his arrival in London, first having signified the same to the lodge, and paid up his arrears.

9. *Election of Officers.*

New officers shall be elected on the lodge-nights before the festivals of St. JOHN the Baptist and St. JOHN the Evangelist, each member having notice for that purpose in his lodge-letter. In the choice of a Master, his abilities must be preferred to his seniority. The Master, Treasurer, and Secretary, shall be elected by ballot, but no Brother shall be elected Master who has not served the office of Warden, or Master, at least one half year, in some regular lodge; and no officer shall be elected to serve a second time against his inclination. The new Master shall be invested by the old Master in due form, who shall be allowed a charge before he quits the chair. The new Master shall then appoint a Senior Warden*; but, that the Master may not have too much authority in this respect, the Senior Warden shall appoint a Junior Warden, and they shall be both invested by the Master, as well as the Treasurer and Secretary, in due form. The old Treasurer and Secretary are then to lay a state of their accounts before the lodge, which, if approved of by the ma-

* This is rarely the practice, most Masters appointing both Wardens, and also the Secretary.

jority, shall be deemed a regular passing of their accounts. The Master shall be allowed two shillings and sixpence when he attends the committee of charity for this lodge, and five shillings when he attends with the Wardens at a quarterly communication.

10. *Stewards appointed and their Duty.*

That the Master do on the night of his election, appoint two discreet Brethren, to act as stewards of the lodge, who shall attend constantly, except when hindered by illness or urgent business; in which case, the Master shall appoint whom he thinks proper to supply their place, *pro tempore*; they shall continue in their office till the next election night. Their business shall be to see that the visitors are properly accommodated; that the tables be properly supplied, and to keep an account of the same, which they shall compare with the house bill at the closing of the lodge. If any Brother shall order in any wine, &c. after the stewards have closed their accounts, what is so ordered, shall be at the said Brother's own cost and charge.

11. *Laws when to be read.*

That upon every election night the Master shall cause these laws to be read to the lodge, immediately before they proceed to the ballot for a new Master.

12. *Bal-*

12. *Balloting.*

No member shall be permitted to ballot in any matter relating to this lodge until he has paid his full quarteridge up to the next quarter-day in which such ballot is to be made; and, in all ballots, the Master of the lodge shall be intituled to a casting vote upon an equality of numbers.

13. *Not to discover a Person rejected.*

That when any Brother is proposed to become a member, or any person to be made a Mason, if it appear, upon casting up the ballot, that they are rejected, no member, or visiting Brother shall discover, by any means whatsoever, who those members were that opposed his election, under the penalty of such Brother's being forever expelled the lodge (if a member) and, if a visiting Brother, of his being never more admitted as a visitor or becoming a member; and immediately after a negative passes on any persons being proposed, the Master shall cause this law to be read, that no Brother present may plead ignorance.

14. *Debates, Complaints, Questions, &c. to be addressed to the Chair.*

That in all debates concerning the affairs of this lodge, complaints made, or questions that
may

may arise, every Brother shall stand up while he speaks, and address himself to the Master in the chair; if more than one Brother shall stand up at one time to speak, the Master shall order the first who stood up to proceed, and the rest shall immediately sit down and be silent, till such Brother has done speaking; and that no member be allowed to speak twice on one subject, unless to explain himself, and the Master shall think it expedient.

15. *Penalty for speaking disrespectfully of the Lodge, &c.*

That any Brother who is known to have spoken disrespectfully of the society in general, or this lodge in particular, shall not be admitted a member, or as a visitor, until he has made such confession as may be thought satisfactory.

16. *Penalty for breaking the Laws.*

That if a Brother break any of these rules and orders, the Master, with the majority of the Brethren (if they think fit) shall lay a fine, not exceeding five shillings, on the Brother so offending; which fine, as well as all others, shall go to the fund of the lodge; and the Brother refusing to pay such fine, shall for ever be excluded this lodge.

17. *Landlord detaining Letters.*

That the landlord of the house (where this lodge is held) shall immediately, upon the receipt of any letter or message left with him for the Right Worshipful Master, forward it to him; and upon his neglect or refusal, shall forfeit to this lodge the sum of five shillings.

18. *Landlords.*

Great inconveniencies having arisen to lodges, by landlords being the proprietors of the furniture, &c. no landlord, or master of the house where this lodge shall be held, shall be permitted to have any other share in the furniture, &c. of the lodge than as an individual member; according to the direction of the grand lodge.

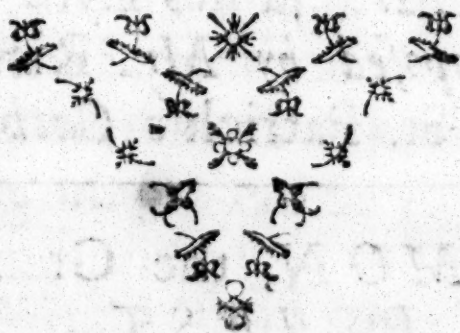
19. *Disguised in Liquor, swearing, &c. the Penalties.*

That no Brother do presume to swear, come into the lodge intoxicated, or on any account call for wine or other liquors, but address himself to the stewards or wardens, who, if they think it necessary, will give their orders accordingly. That all Brethren do behave themselves with decency to each other, and with respect to the Master in the chair and presiding officers; and in case of default in either of these particulars, the Brother so offending shall forfeit the sum of two shillings and sixpence to the fund of the lodge.

20. *Pre-*

20. *Presents.*

That all presents made to this lodge be entered in the lodge book, with the Brother's name from whom such benevolence flowed, in token of his esteem for Masonry in general, and this lodge in particular; and also that the Master, for the time being, or his Secretary, shall take care to enter the same accordingly.



Ff 2

SOLO-



SOLOMON'S TEMPLE;

A N

ORATORIO.

As it was performed at the Philharmonic Room, in Dublin, for the Benefit of sick and distressed Free-Masons.

The Words by Mr. James Eyre Weeks.

*The Music composed by Mr. Richard Broadway,
Organist of St. Patrick's Cathedral.*

SOLOMON, the Grand Master.

HIGH PRIEST.

HIRAM, the Workman.

URIEL, Angel of the Sun.

SHEBA, Queen of the South.

Chorus of Priests and Nobles.

SOLOMON.

RECITATIVE.

CONven'd we're met—chief oracle of heav'n,
To whom the sacred mysteries are giv'n,
We're met to bid a splendid fabrick rise,
Worthy the mighty Ruler of the skies.

HIGH

H I G H P R I E S T.

And lo! where Uriel, Angel of the Sun,
Arrives to see the mighty business done.

A I R.

Behold he comes upon the wings of light,
And with his sunny vestment cheers the fight.

U R I E L.

R E C I T A T I V E.

The Lord supreme, Grand Master of the skies!
Who bid creation from a chaos rise,
The rules of architecture first engrav'd
On Adam's heart,

Chorus of the Priests and Nobles,
To heaven's High Architect all praise,
All gratitude be giv'n,
Who deign'd the human soul to raise,
By secrets sprung from heav'n,

S O L O M O N.

R E C I T A T I V E.

Adam, well vers'd in arts,
Gave to his sons the Plumb and Line;
By Masonry, sage Tubal Cain
To the deep organ tun'd the strain,

A I R.

And while he swell'd the melting note,
On high the silver concords float.

HIGH

HIGH PRIEST.

RECITATIVE, accompany'd.

Upon the surface of the waves,
(When God a mighty deluge pours)
Noah a chosen remnant saves,
And laid the ark's stupendous Floors.

URIEL.

AIR.

Hark from on high the Mason word,
"David my servant, shall not build
"A lodge for heaven's all Sov'reign Lord;
"Since blood and war have stain'd his shield,
"That for the Deputy, his son,
"We have reserv'd—Prince Solomon. *Da Capo.*

Chorus for Priests and Nobles.

Sound great J E H O V A H's praise!
Who bid young Solomon the temple raise.

SOLOMON.

RECITATIVE.

So Grand a Structure shall we raise,
That men shall wonder! Angels gaze!
By art divine it shall be rear'd,
Nor shall the hammer's noise be heard.

CHORUS.

Sound great J E H O V A H's praise!
Who bid king SOLOMON the temple raise.

URIEL.

U R I E L.
R E C I T A T I V E.

To plan the mighty dome,
H I R A M, the Master-Mason's come.

U R I E L.

A I R.

We know thee, by thy apron white,
An architect to be.
We know thee, by thy trowel bright,
Well skill'd in Masonry.
We know thee, by thy jewel's blaze,
Thy manly walk and air.
Instructed, thou the lodge shalt raise ;
Let all for work prepare.

H I R A M.

A I R.

Not like Babel's haughty building,
Shall our greater lodge be fram'd ;
That to hideous jargon yielding,
Justly was a Babel nam'd ;
There confusion, all o'er-bearing,
Neither sign, nor word they knew,
We, our work with order squaring,
Each proportion shall be true.

S O L O M O N.

R E C I T A T I V E.

Cedars, which since creation grew,
Fall of themselves to grace the dome ;
All Lebanon, as if she knew
The great occasion—lo, is come !

U R I E L.

(224)

U R I E L.

A I R.

Behold, my Brethren of the sky,
The work begins, worthy an angel's eye.

Chorus of Priests and Nobles.
Be present all ye heavenly host,
The work begins—The Lord defrays the cost!

A C T II.

M E S S E N G E R.

R E C I T A T I V E.

BEHOLD, attended by a num'rous train,
Queen of the south, fair *Sheba*, greets thy reign!
In admiration of thy wisdom, she
Comes to present the bended knee.

S O L O M O N to H I R A M,

R E C I T A T I V E.

Receive her with a fair salute;
Such as with majesty may suit.

H I R A M.

A I R.

When allegiance bids obey,
We with pleasure own its sway.

Enter SHEBA attended.

Obedient to superior greatness, see,
Our scepter hails thy mightier Majesty.

Thus

Thus PHEBE, Queen of shade and night,
Owning the sun's superior rays,
With feebler glory, lesser light
Attends the triumph of his blaze.
Oh, all-excelling Prince, receive
The tribute due to such a King!
Not the gift, but will, believe!
Take the heart, not what we bring. D. C.

S O L O M O N.

R E C I T A T I V E.

Let measures softly sweet
Illustrious SHEBA's presence greet.

S O L O M O N.

A I R.

Tune to the lute and string the lyre,
Equal to the fair we sing!
Who can see and not admire
SHEBA, confort for a King!
Enlivening wit and beauty join,
Melting sense and graceful air,
Here united powers combine
To make her brightest of the fair. D. C.

S O L O M O N.

R E C I T A T I V E.

Hiram, our Brother and our friend,
Do thou the Queen with me attend.

S C E N E II. *A View of the Temple.*

H I G H P R I E S T.
R E C I T A T I V E.

Sacred to heaven behold the dome appears ;
Lo, what august solemnity it wears ;
Angels themselves have deign'd to deck the frame
And beauteous SHEBA shall report its fame.

A I R.

When the Queen of the south shall return
To the climes which acknowledge her sway,
Where the sun's warmer beams fiercely burn,
The Princess with transport shall say,
Well worthy my journey, I've seen
A Monarch both graceful and wise,
Deserving the love of a Queen ;
And a temple well worthy the skies. D.C.

C H O R U S.

Open, ye gates, receive a Queen who shares
With equal sense your happiness and cares.

H I R A M.

R E C I T A T I V E.

Of riches much, but more of wisdom, see,
Proportion'd workmanship and Masonry.

H I R A M.

A I R.

Oh ! charming SHEBA, there behold,
What massy stores of burnish'd gold,
Yet richer is our art ;

Not

Not all the orient gems that shine,
Nor treasures of rich Ophir's mine,
Excel the Mason's heart ;
True to the fair, he honours more,
Than glitt'ring gems or brightest ore,
The plighted pledge of love ;
To ev'ry tie of honour bound,
In love and friendship constant found,
And favour'd from above.

SOLOMON and SHEBA.
DUET.

SHEBA.

One gem beyond the rest I see,
And charming SOLOMON is he.

SOLOMON.

One gem beyond the rest I see,
Fairest of fair-ones, thou art she.

SHEBA.

Oh thou surpassing all men wise ;

SOLOMON.

And thine excelling womens eyes.

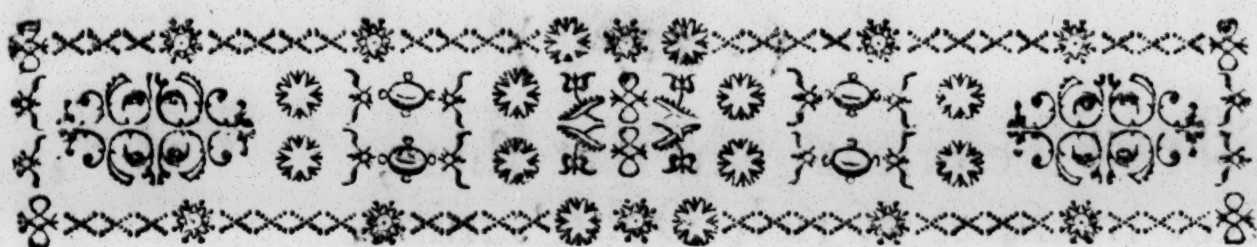
HIRAM.

RECITATIVE.

Wisdom and beauty both combine
Our art to raise, our hearts to join.

CHORUS.

Give to MASONRY the prize,
Where the fairest choose the wise :
Beauty still should wisdom love ;
Beauty and order reign above,



Some of the usual FREE-MASONS
S O N G S.

The Master's Song, by Dr. ANDERSON.

*In the first Book it is in five Parts, comprehending
the History of Masonry ; but being too long,
the third Part is only printed here.*

I.

WE sing of Masons antient fame !
Lo, eighty thousand craftsmen rise
Under the Masters of great name,
More than three thousand just and wise.
Employ'd by SOLOMON, the Sire,
And general Master Mason too,
As HIRAM was in stately Tyre,
Like Salem built by Masons true.

2.

The Royal art was then divine,
The craftsmen counsell'd from above,
The temple was the grand design,
The wond'ring world did all approve.
Ingenious men from every place
Came to survey the glorious pile ;
And when return'd, began to trace
And imitate its lofty stile.

At

3.

At length the Grecians came to know
 Geometry, and learn'd the art
 Pythagoras was rais'd to show,
 And glorious Euclid to impart :
 Great Archimedes too appear'd,
 And Carthaginian Masters bright ;
 Till Roman citizens uprear'd
 The art, with wisdom and delight.

4.

But when proud Asia they had quell'd,
 And Greece and Egypt overcome,
 In architecture they excell'd,
 And brought the learning all to Rome :
 Where wise Vitruvius, Warden prime,
 Of architects, the art improv'd
 In great Augustus' peaceful time,
 When arts and artists were belov'd.

5.

They brought the knowledge from the *east*,
 And as they made the nations yield,
 They spread it through the *north* and *west*,
 And taught the world the art to build.
 Witness their citadels and tow'rs,
 To fortify their legions fine,
 Their temples palaces and bow'rs
 That spoke the Masons grand design.

Thus

Thus mighty eastern Kings and some
 Of Abraham's race, and Monarchs good
 Of Egypt, Syria, Greece, and Rome,
 True architecture understood.
 No wonder then if Masons join
 To celebrate those Mason-Kings,
 With solemn note and flowing wine,
 Whilst every Brother jointly sings.

C H O R U S.

Who can unfold the royal art,
 Or shew its *secrets* in a song?
 They're safely kept in Mason's heart,
 And to the antient lodge belong!
To the King and the Craft.

II. *The Warden's Song, by the same Author.*

In the first Book it was of thirteen Verses, too long; but the last Verse and Chorus is thought enough to be sung.

FROM henceforth ever sing,
 The Craftsman and the King,
 With poetry and music sweet
 Resound their harmony compleat,
 And with geometry in skilful hand
 Due homage pay,
 Without delay,

To

To noble BEAUFORT, now our Master Grand
He rules the freeborn sons of art
By love and friendship, hand and heart.

Chorus of the Wardens Song.

Who can rehearse the praise
In soft poetic lays,
Or solid prose, of Masons true,
Whose art transcends the common view.
Their secrets ne'er to strangers yet expos'd,
Preserv'd shall be
By Masons Free,
And only to the antient lodge disclos'd;
Because they're kept in Masons heart
By Brethren of the royal art.

To the Grand Master.

III. *The FELLOW CRAFT's Song.*

By Brother Charles de la Fay, Esq;

I.

HAIL Masonry! thou craft divine!
Glory of earth! from heaven reveal'd!
Which doth with jewels precious shine,
From all but Masons eyes conceal'd.

C H O R U S.

*Thy praises due who can rehearse,
In nervous prose or flowing verse?*

2.

As men from brutes distinguish'd are,
A Mason other men excels ;
For what's in knowledge choice and rare
But in his breast securely dwells ?

C H O R U S.

*His silent breast and faithful heart,
Preserve the secrets of the art.*

3.

From scorching heat and piercing cold,
From beasts whose roar the forest rends,
From th' assaults of warriors bold
The Masons art mankind defends.

C H O R U S.

*Be to this art due honour paid,
From which mankind receives such aid.*

4.

Ensigns of state that feed our pride,
Distinctions troublesome and vain,
By Masons they are laid aside,
Art's freeborn sons such toys disdain.

C H O R U S.

*Ennobled by the name they bear,
Distinguish'd by the badge they wear.*

5.

Sweet fellowship from envy free,
Friendly converse of Brotherhood
The lodge's lasting cement be,
Which has for ages firmly stood.

C H O-

C H O R U S.

*A lodge thus built for ages past
Has lasted, and shall ever last.*

6.

Then in our songs be justice done
To those who have enrich'd the art,
From ADAM to great BEAUFORT down,
And let each Brother bear a part.

C H O R U S.

*Let noble Masons healths go round,
Their praise in lofty lodge resound.*

To the deputy Grand Master and Grand Wardens.

IV. The Enter'd 'PRENTICE's Song,
By Brother Matthew Birkhead, deceased.

To be sung after grave business is over.

C O M E let us prepare,
We Brothers that are
Assembled on merry occasion ;
Let's drink, laugh and sing,
Our wine has a spring,
Here's a health to an Accepted Mason.

All charged.

The world is in pain
Our secrets to gain,
And still let them wonder and gaze on ;
Till they're shewn the light,
They'll ne'er know the right
Word or sign of an Accepted Mason.

H h

'Tis

'Tis this and 'tis that,
 They cannot tell what,
 Why so many great men of the nation,
 Should aprons put on
 To make themselves one,
 With a Free and an Accepted Mason.

Great Kings, Dukes and Lords
 Have laid by their fwords,
 Our myst'ry to put a good grace on,
 And ne'er been asham'd
 To hear themselves nam'd
 With a Free and an Accepted Mason.

Still firm to our trust,
 In friendship we're just,
 Our actions we guide by our reason :
 By observing this rule,
 The passions move cool
 Of a Free and an Accepted Mason.

All idle debate
 About church or the state,
 The springs of impiety and treason ;
 These raisers of strife
 Ne'er ruffle the life
 Of a Free and an Accepted Mason.

Antiquity's pride
 We have on our side,
 Which adds high renown to our station :
 There's nought but what's good
 To be understood
 By a Free and an Accepted Mason.

The clergy embrace,
 And all Aaron's race,
 Our square actions their knowledge to place on ;
 And in each degree
 They'll honoured be
 With a Free and an Accepted Mason.

We're true and sincere
 And just to the fair ;
 They'll trust us on any occasion :
 No mortal can more
 The ladies adore,
 Than a Free and an Accepted Mason.

Then join hand in hand,
 By each Brother firm stand,
 Let's be merry and put a bright face on :
 What mortal can boast
 So noble a toast,
 As a Free and an Accepted Mason ?

C H O R U S.

*No mortal can boast
 So noble a toast,
 As a Free and an Accepted Mason.*

[Thrice repeated in due form.]

To all the Fraternity round the globe.

V. The deputy G R A N D M A S T E R's Song.
 N. B. *Every two last lines of each verse is the chorus.*

ON, on, my dear Brethren, pursue your great
 lecture,
 And refine on the rules of old architecture :

H h 2

High

High honour to Masons the craft daily brings,
 To those Brothers of Princes and fellows of Kings,
 We drove the rude Vandals and Goths off the stage
 Reviving the art of AUGUSTUS' fam'd age ;
 And Vespasian destroy'd the vast temple in vain,
 Since so many now rise in great BEAUFORT'S
 mild reign.

The noble five orders compos'd with such art,
 Will amaze the fixt eye and engage the whole heart:
 Proportion's sweet harmony gracing the whole,
 Gives our work, like the glorious creation, a soul.
 Then Master and Brethren, preserve your great
 name

This lodge so majestick will purchase you fame ;
 Rever'd it shall stand till all nature expire,
 And its glories ne'er fade till the world is on fire.
 See, see, behold here, what rewards all our toil,
 Inspires our genius and bids labour smile :
 To our noble Grand Master let a bumper be
 crown'd,

To all Masons a bumper so let it go round.
 Again, my lov'd Brethren, again let it pass,
 Our antient firm union cements with the glass ;
 And all the contention 'mongst Masons shall be,
 Who better can work, or who better agree.

VI. *The Grand Warden's Song, by Brother Oates.*

LET Masonry be now my theme,
 Thro'out the globe to spread its fame,
 And eternize each worthy Brother's name.

Your

Your praise shall to the skies resound,
 In lasting happiness abound,
 And with sweet union all your noble } Repeat
 deeds be crown'd. { this line.

C H O R U S.

*Sing then, my muse, to Masons glory,
 Your names are so rever'd in story,
 That all th' admiring world do now adore ye !*

Let harmony divine inspire
 Your souls with love and gen'rous fire,
 To copy well wise SOLOMON, your Sire,
 Knowledge sublime shall fill each heart,
 The rules of g'ometry t' impart,
 While wisdom, strength and beauty } Repeat
 crown the glorious art. { this line.

Chorus. *Sing then, my muse, &c.*

All charged.

Let noble BEAUFORT's health go round,
 In swelling cups all cares be drown'd,
 And hearts united 'mongst the craft be found.
 May everlasting scenes of joy,
 His peaceful hours of bliss employ,
 Which time's all-conquering hand shall } Repeat
 ne'er, shall ne'er destroy. { this line.

Chorus. *Sing then, my muse, &c.*

My Brethren, thus all cares resign,
 Your hearts let glow with thoughts divine,
 And veneration shew to SOLOMON's shrine.

Our

Our annual tribute thus we'll pay
 That late posterity shall say,
 We've crown'd with joy this glorious, hap- } All sing.
 py, happy day.

C H O R U S.

*Sing then, my muse, to Masons glory,
 Your names are so rever'd in story,
 That all the admiring world do now adore ye.*
 To all the noble Lords that have been Grand
 Masters.

VII. The T R E A S U R E R's Song.

N. B. *The two last lines of each verse is a chorus.*

GRANT me, kind heaven, what I request,
 In Masonry let me be blest,
 Direct me to that happy place
 Where friendship smiles in every face ;
 Where freedom and sweet innocence
 Enlarge the mind and chear the sense.
 Where scepter'd reason from her throne
 Surveys the lodge, and makes us one ;
 And harmony's delightful sway
 For ever sheds ambrosial day ;
 Where we blest Eden's pleasure taste,
 Whilst balmy joys are our repast.
 No prying eye can view us here,
 No fool or knave disturb our chear ;
 Our well-form'd laws set mankind free,
 And give relief to misery :

The

The poor oppres'd with woe and grief,
Gain from our bounteous hands relief.

Our lodge the social virtues grace,
And wisdom's rules we fondly trace;
Whole nature open to our view,
Points out the paths we should pursue.

Let us subsist in lasting peace,
And may our happiness increase.

To all charitable Masons.

VIII. The SWORD-BEARER's Song.

N. B. *The last two lines of each verse is the chorus.*

TO all who Masonry despise,
This counsel I bestow :
Don't ridicule, if you are wise,
A secret you don't know.
Yourselfes you banter, but not it,
You shew your spleen, but not your wit,
With a Fa, la, la, la, la.

Inspiring virtue by our rules,
And in ourselves secure,
We have compassion for those fools,
Who think our acts impure :
We know from ignorance proceeds
Such mean opinion of our deeds.
With a Fa, &c,

If union and sincerity
Have a pretence to please,

We

We Brothers of Free-Masonry
Lay justly claim to these.
To state-disputes we ne'er give birth,
Our motto friendship is, and mirth.
With a Fa, &c.

Then let us laugh, since we've impos'd
On those who make a pother,
And cry the secret is disclos'd
By some false-hearted Brother :
The mighty secret's gain'd, they boast,
From post-boy and from flying-post.
With a Fa, la, la, la, la.

To all Masters and Wardens of regular lodges.

IX. An O D E to the FREE-MASONS.

N. B. *The two last lines of each verse is the chorus.*

BY Masons art th' aspiring domes
In stately columns shall arise :
All climates are their native homes,
Their learned actions reach the skies.
Heroes and Kings revere their name,
While poets sing their lasting fame.
Great, Noble, Gen'rous, Good and Brave,
Are titles they most justly claim ;
Their deeds shall live beyond the grave,
Which those unborn shall loud proclaim.
Time shall their glorious acts enrol,
While love and friendship charm the soul.
To the lasting honour of Free-Masons.

X. An

X. An ODE to MASONRY, by Brother
J. BANKS.

N. B. *The two last lines of each verse is the chorus.*

GENIUS of Masonry descend,
G In mystic numbers while we sing;
Enlarge our souls, the craft defend,
And hither all thy influence bring,
With social thoughts our bosoms fill,
And give thy turn to every will.

While yet Batavia's wealthy pow'rs
Neglect thy beauties to explore;
And winding Seine, adorn'd with tow'rs,
Laments thee wand'ring from his shore;
Here spread thy wings, and glad these isles,
Where arts reside, and freedom smiles.

Behold the lodge rise into view,
The work of industry and art;
'Tis grand, and regular, and true,
For so is each good Mason's heart.
Friendship cements it from the ground,
And secrecy shall fence it round.

A stately dome o'erlooks our east,
Like orient Phœbus in the morn;
And two tall pillars in the west
At once support us and adorn.
Upholden thus the structure stands,
Untouch'd by sacrilegious hands.

For concord form'd, our souls agree,
 Nor fate this union shall destroy :
 Our toils and sports alike are free,
 And all is harmony and joy.
 So SALEM's temple rose by rule,
 Without the noise of noxious tool.

As when AMPHION tun'd his song,
 E'en rugged rocks the music knew ;
 Smooth'd into form, they glide along,
 And to a THEBES the desert grew :
 So at the sound of HIRAM's voice
 We rise, we join, and we rejoice.

Then may our vows to virtue move,
 To virtue own'd in all her parts :
 Come, candour, innocence and love,
 Come and possess our faithful hearts :
 Mercy, who feeds the hungry poor,
 And silence, guardian of the door.

As thou ASTRÆA (tho' from earth,
 When men on men began to prey,
 Thou fled'st to claim celestial birth)
 Down from Olympus wing thy way ;
 And mindful of thy antient seat,
 Be present still where Masons meet.

Immortal science too be near,
 (We own thy empire o'er the mind)
 Dress'd in thy radiant robes appear,

With

With all thy beautiful train behind ;
 Invention young and blooming there,
 Here geometry with rule and square.

In Egypt's fabric* learning dwelt,
 And Roman breasts could virtue hide :
 But Vulcan's rage the building felt,
 And BRUTUS, last of Romans, dy'd :
 Since when, dispers'd the sisters rove,
 Or fill paternal thrones above.

But lost to half of human race,
 With us the virtues shall revive ;
 And, driv'n no more from place to place,
 Here science shall be kept alive :
 And manly taste, the child of sense,
 Shall banish vice and dulness hence.

United thus, and for these ends,
 Let scorn deride, and envy rail ;
 From age to age the craft descends,
 And what we build shall never fail :
 Nor shall the world our works survey ;
 But every Brother keeps the key !

* The PTOLMÆAN LIBRARY.

[The following Songs were not in the London Edition of this Book, but selected from other Collections, and here added, for the Benefit of the SUBSCRIBERS.]

S O N G XI.

I.

KING Solomon, that wise projector,
In Masonry took great delight ;
And Hiram, that great architector,
Whose actions shall ever shine bright :
From the heart of a true honest Mason,
There's none can the secret remove ;
Our maxims are justice, morality,
Friendship and Brotherly-love.
Fa, la, la, &c.

II.

We meet like true friends on the square,
And part on a level that's fair ;
Alike we respect King and beggar,
Provided they're just and sincere :
We scorn an ungenerous action,
None can with Free-Masons compare ;
We love for to live within compass,
By rules that are honest and fair.
Fa, la, la, &c.

III.

Success to all Accepted Masons,
There's none can their honour pull down ;

For

For e'er since the glorious creation,
 These brave men were held in renown :
 When Adam was King of all nations,
 He form'd a plan with all speed ;
 And soon made a sweet habitation,
 For him and his companion Eve.

Fa, la, la, &c.

IV.

We exclude all talkative fellows,
 That will babble and prate past their wit ;
 They ne'er shall come into our secret,
 For they're neither worthy nor fit :
 But the persons that's well recommended,
 And we find them honest and true ;
 When our lodge is well tyl'd we'll prepare 'em,
 Like Masons our work we'll pursue.

Fa, la, la, &c.

V.

There's some foolish people reject us,
 For which they're highly to blame ;
 They cannot shew any objection,
 Or reason for doing the same :
 The art's a divine inspiration,
 As all honest men will declare ;
 So here's to all true-hearted Brothers,
 That live within compass and square.

Fa, la, la, &c.

To all those who live within compass and square.

S O N G XII.

A Mason's daughter, fair and young,
 The pride of all the virgin throng,

Thus

Thus to her lover said ;
 Though, Damon, I your flame approve,
 Your actions praise, your person love,
 Yet still I'll live a maid.

None shall untie my virgin zone,
 But one to whom the secret's known,
 Of fam'd Free-Masonry ;
 In which the great and good combine,
 To raise, with generous design,
 Man to felicity.

The lodge excludes the fop and fool,
 The plodding knave and party tool,
 That liberty would sell ;
 The noble, faithful, and the brave,
 No golden charms can e'er deceive,
 In slavery to dwell.

This said, he bow'd, and went away ;
 Apply'd, was made without delay,
 Return'd to her again :
 The fair one granted his request,
 Connubial joys their days have blest,
 And may they e'er remain.

S O N G XIII.

ONCE I was blind and cou'd not see,
 And all was dark me round,
 But providence provided me,
 And soon a friend I found ;

Thro'

Thro' hidden paths my friend me led,
Such paths as bablers ne'er shall tread.

With a Fa, la, la, la, la, la.

He took all stumbling blocks away,
That I might walk secure,
And brought me long ere break of day
To Sol's bright temple door,
Where we both admittance found,
By help of magic, spell and sound.

With a Fa, la, &c.

The curber of my rash attempt,
Did then my breast alarm,
And hinted I was not exempt,
Nor free from double harm ;
Which put a stop to rising pride,
And made me trust more to my guide.

With a Fa, la, &c.

With sober pace I then was led,
And brought to Sol's bright throne ;
Where I was oblig'd to stop,
Till I myself made known ;
With hideous noise I round was brought,
For to obtain that which I sought.

With a Fa, la, &c.

In humble posture and due form,
I list'ned with good will ;
Instead of mighty noise and storm,
All then was calm and still,

Such

Such charming sounds I then did hear,
As quite expell'd all doubts and fear.
With a Fa, la, &c.

The guardian of this mystic charm,
In shining jewels drest ;
Said, that I need to fear no harm,
If faithful was my breast ;
For though to rogues he was severe,
No harm an honest man need fear.
With a Fa, la, &c.

Bright Wisdom from his awful throne,
Bid darkness to withdraw ;
No sooner said but it was done,
And then—great things I saw ;
But what they were—I now won't tell,
But safely in my breast shall dwell.
With a Fa, la, &c.

Then round and round me he did tie
An antient noble charm ;
Which future darkness will defy,
And ward of cowans harm ;
With instruments in number three,
To learn the art of GEOMETRY.
With a Fa, la, &c.

S O N G XIV.

YE thrice happy few,
Whose hearts have been true,
In concord and unity found ;

Let

Let us sing and rejoice,
And unite ev'ry voice,
To send the gay chorus around.

C H O R U S.

Like pillars we stand,
An immoveable band,
Cemented by power from above ;
Then freely let pass the generous glass,
To Masonry, friendship and love.

The Grand Architect,
Whose word did erect
Eternity, measure, and space,
First laid the fair plan
Whereon we began,

The cement of harmony and peace.

Chor. Like pillars we stand, &c.

Whose firmness of hearts
Fair treasure of arts,
To the eye of the vulgar unknown ;
Whose lustre can beam
New dignity and fame
To the pulpit, the bar and the throne.

Chor. Like pillars we stand, &c.

The great David's son,
Unmatch'd Solomon,
As recorded in sacred page,
Through Masonry became
The first fav'rite of fame,
The wonder and pride of his age.

Chor. Like pillars we stand, &c.

Indissoluble bands
 Our hearts and our hands,
 In social benevolence bind ;
 For true to his cause,
 By immutable laws,
 A Mason's a friend to mankind.
Chor. Like pillars we stand, &c.

Let joy fly around,
 And peace, olive-bound,
 Preside at our mystical rites :
 Whose conduct maintains
 Our auspicious domains,
 And freedom with order unites,
Chor. Like pillars we stand, &c.

Nor let the fair maid,
 Our mysteries dread,
 Or think them repugnant to love ;
 To beauty we bend,
 And her empire defend,
 Her empire deriv'd from above.
Chor. Like pillars we stand, &c.

Then let us unite,
 Sincere and upright,
 On the level of virtue to stand :
 No mortal can be
 So happy as we,
 With a Brother and friend in each hand.
Chor. Like pillars we stand, &c.

S O N G XV.

A Health to our sisters let's drink ;
 For why should not they
 Be remember'd, I pray,
 When of us they so often do think ;
When of us they so often do think.
 'Tis they give the chiefest delight;
 Though wine cheers the mind,
 And Masonry's kind,
 These keeps us in transports all night.
These keeps us in transports all night.

S O N G XVI.

A SSEMBL'D and tyl'd, let us social agree,
 With the Monarch that sits on the throne,
 For he charges a glass, and round let it pass,
 To celebrate antient St. John.
 Tho' bablers may prattle in shewing their spleen,
 Their spite we compare to the drone,
 For in sweet harmony, in love we'll agree,
 To celebrate antient St. John.
 The world's in pain our secrets to gain,
 In ignorance let them think on,
 For in sweet harmony in love we'll agree,
 To celebrate antient St. John.
 With toast after toast let us drink to the King,
 Rememb'ring the great Solomon,
 For his actions were rare, by the compass and
 square,
 Thus celebrate antient St. John.

Then join hand in hand, in a body firm stand,
 Our cares and our troubles be gone,
 Let us love, laugh and sing, love the ladies and
 King,
 Thus celebrate antient St. John.

S O N G XVII.

WE have no idle prating,
 Of either *Whig* or *Tory*;
 But each agrees,
 To live at ease,
 And sing or tell a story.

C H O R U S.

Fill to him,
 To the brim,
 Let it round the table roll;
 The divine,
 Tells you wine,
 Cheers the body and the soul.
 We're always men of pleasure,
 Despising pride and party;
 While knaves and fools,
 Prescribe us rules,
 We are sincere and hearty.
Chor. Fill to him, &c.

If an Accepted Mason,
 Shou'd talk of high or low church;
 We'll set him down,
 A shallow crown,
 And understand him no church.
Chor. Fill to him, &c.

The

The world is all in darkness,
About us they conjecture ;
But little think,
A song and drink,
Succeeds the Masons lecture.

Chor. Fill to him, &c.

Then, landlord, bring a hog'shead,
And in the corner place it ;
Till it rebound,
With hollow sound,
Each Mason here will face it.

Chor. Fill to him, &c.

To the memory of him who first planted a vine.

S O N G XVIII.

A Mason one time
Was cast for a crime,
Which malice had put a bad face on ;
And then, without thought,
To a gibbet was brought
The Free and the Accepted Mason.
And then, without thought, &c.

And when he came there,
He put up his pray'r,
For heav'n to pity his case on !
His King he espy'd,
Who in progress did ride,
Was a Free and an Accepted Mason.
His King he espy'd &c.

Then

Then out a sign flew,
 Which the Grand Master knew,
 Who rode up to know the occasion ;
 Ask'd who had condemn'd
 So worthy a friend
 As a Free and an Accepted Mason.
 Ask'd who had condemn'd, &c.
 He tried the cause,
 And he found out the flaws,
 According to justice and reason.
 He tuck'd up the judge,
 And all that bore grudge,
 To the Free and the Accepted Mason.
 He tuck'd up the judge, &c.
 Though ignorant pride
 Our secrets deride,
 Or foolish conjectures occasion,
 They ne'er shall divine
 The word or the sign
 Of a Free and an Accepted Mason.
 They ne'er shall divine, &c.
*May honour and honesty ever distinguish the
 Brethren.*

S O N G X I X .

C O M E follow, follow me,
 Ye jovial Masons Free ;
 Come follow all the rules
 That e'er was taught in schools,
 By Solomon, that Mason King,
 Who honour to the craft did bring.

He's

He's justly call'd the wise,
 His fame doth reach the skies,
 He stood upon the square,
 And did the temple rear ;
 With true level, plumb and gage,
 He prov'd the wonder of the age.
 The mighty Mason Lords
 Stood firmly to their words,
 They had it in esteem,
 For which they're justly deem'd :
 Why should not their example prove
 Our present craft to live in love ?
 The Royal Art, and Word,
 Is kept upon record,
 With upright hearts and pure,
 While sun and moon endure :
 Not written, but indented on
 The heart of every Free-Mason.
 And as for Hiram's art
 We need not to impart,
 The scripture plainly shows
 From whence his knowledge flows ;
 His genius was so much refin'd,
 His peer he has not left behind.
 Then let not any one
 Forget the widow's son,
 But toast his memory
 In glasses charg'd full high,
 And when our proper time is come,
 Like Brethren part, and so go home.

A Trans-

A Translation of the Latin, in the description of the Banquetting Hall of the lodge at Marfeilles ; for the benefit of such of my readers as are unacquainted with that tongue.

The MASONS at Marfeilles have erected this monument of their affection to their most beloved King.

Fidelity to God, our King and Country.

Prudence.

Fortitude.

Pardon.

Patience.

Humility.

Friendship.

Piety.

Charity.

Fidelity.

Filial debt.

Paternal love.

Obedience.

Alms-giving.

Hospitality.

Here virtue, wisdom, beauty fix'd their seat,
Love joins their hearts, and piety the tie.
Here peace we give, and here by turns receive,
One equal law of high and low the lot.

The Master, Vice-Master, and whole body of the Masons of Marfeilles have erected these different examples of the virtues and monuments of fraternal liberality, proposed to the imitation of their Brethren ; to the honour of the Supreme Architect of the whole world ; in the year of light 5765.

8 00 63

F I N I S.

